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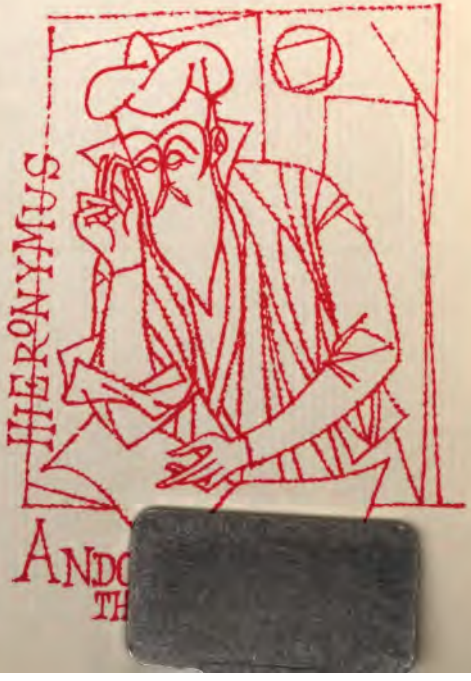

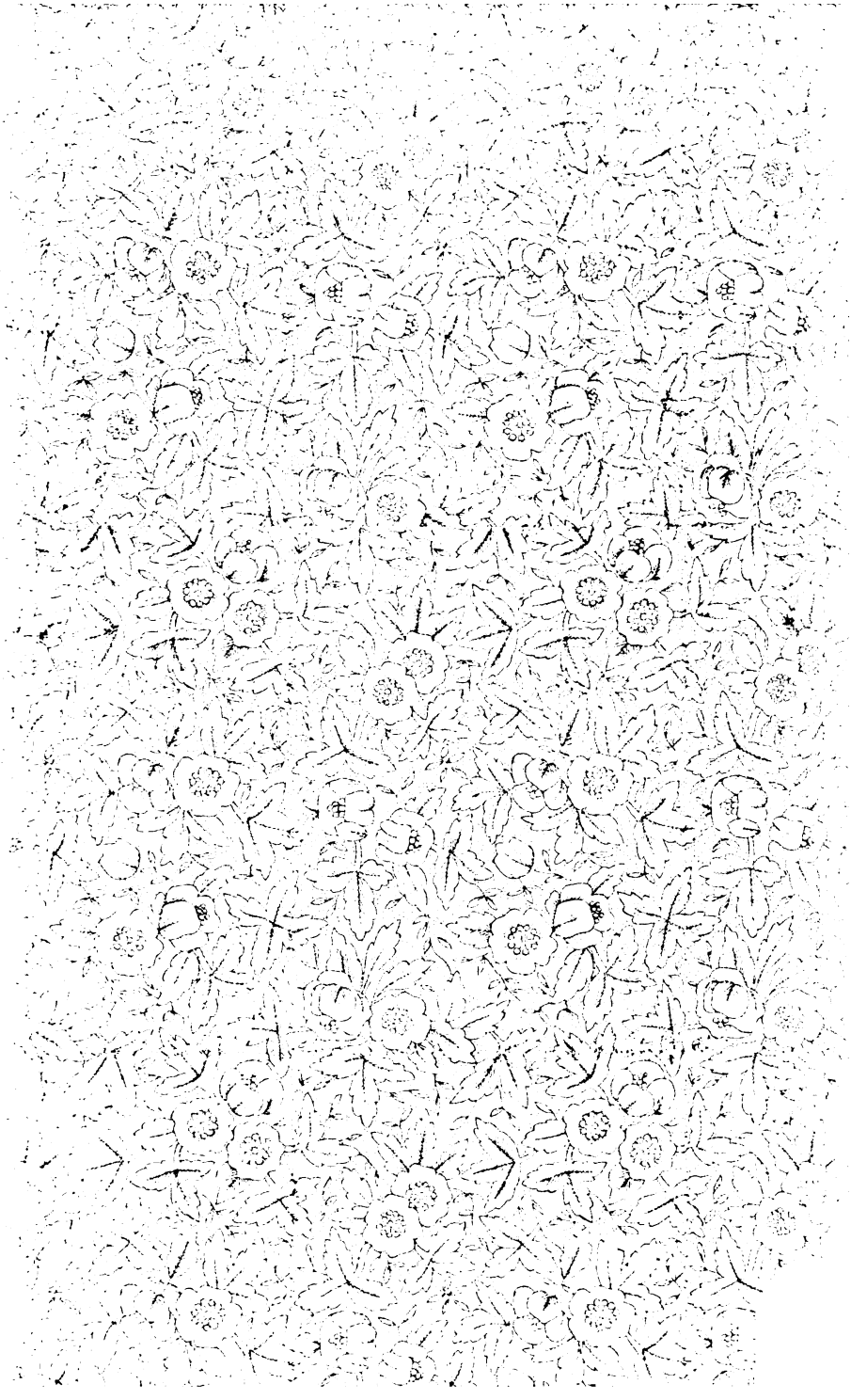

W. F. Crispin.

UNIVERSALISM

AND

Problems of the Universalist Church:

OR,

A STATEMENT OF OUR DOCTRINES, THE REASONS FOR PREACHING THEM, THE CAUSES RETARDING THE GROWTH OF UNIVERSALISM,

AND

A PLEA FOR BETTER METHODS;

ALSO,

A DISCUSSION OF THE WORK OF THE CHURCH

AND THE DUTY OF THE LAITY:

INCLUDING

Hints and Helps for Pastors, Officers, Teachers, and Parents, on the Organization and Management of Sunday-Schools, and on Teaching and Governing Classes.

EDITED AND COMPILED BY

WILLIAM FROST CRISPIN.

AKRON, OHIO:
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1888.

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W. F. CRISPIN.
1888.

ERRATA.

Page 29, line 6, read "John xi:15," for "vi:15."

Page 32, line one, read "strait gate", for "straight and narrow gate;".

Page 58, line 2, read cast "off" for cast "of."

By mistake Gen. 17:1, Page 45, and Matt. 19:17, are quoted from A. V. instead of R. V.

Page 238, line 12, read "1780," for "1783;" also in line 13, "Relly." for "Relley."

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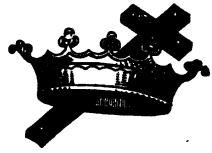
PREFACE.

Several years' travel for denominational institutions has led us to believe that there is much lack of system and method in conducting many of our churches and Sunday-schools; and we have long felt that a hand-book, giving the experience of those long engaged in the work, would be welcomed by our people, especially by Officers, Teachers, Parents and Pastors. To this it seemed desirable to add a discussion of the *work* and *methods* of the church. To this came also the suggestion that a statement of our doctrines be given—not a mere intellectual presentation, but one showing the obligations growing out of these doctrines. Yet, owing to a feeling of distrust of our ability to properly prepare such book, it is not likely the attempt would have been made had not a long and tedious convalescence suggested the work as a means of diverting the mind away from the ailments of the body, and furnished an excuse for the undertaking. Such as it is the book is sent forth with the hope that its friendly offices will be accepted in the spirit of brotherly-kindness; and that some slight benefit may accrue to our church thereby.

By collating the wisdom and experience of those having large practical knowledge of the work, we serve the cause better than by giving our own personal experience. The book is designed for learners rather than for the learned; yet in the excerpts and chapters from leading thinkers and workers among us, all may find food for reflection, and some hints which may prove helpful. It is arranged with a view to meet a three-fold need: (1.) For Instruction in Doctrine and Duty. (2.) For Reference and Aid to Teachers, Officers and Pastors. (3.) For Missionary uses.

W. F. C.

Akron, Ohio, June, 1888.



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INTRODUCTION.

Looking backward through a quarter of a century, during which time the writer has watched with a lively interest the progress of Christian Universalism, all who have taken note of the advanced religious thought of our day, must be impressed with the fact that that system of religious truth which the word, Universalism, gives name to, and symbolizes, has withstood all her foes and now goes marching on, honey-combing all other Christian bodies with her god-honoring and soul-cheering faith. But on the other hand it goes without saying that the Universalist Church has, by no means, made that *organic* progress, which could have been made, had a more self-sacrificing spirit, wiser counsels and better methods prevailed among us. This means that while Universalism has borne the crucial test of the most profound biblical exegsis, and the most rigid investigations of science, there is yet much to be learned as to the best methods of presenting and propagating this doctrine.

We need to be instructed on many matters concerning the successful management of churches and Sunday-schools, that we may secure greater continuity of Christian endeavor and greater efficiency and more enduring results in organized work. There is lack of system in supplying churches with pastors, and in organizing and sustaining pastoral circuits. There are too frequent changes in the

pastoral relation and too many pastorless churches. Where lies the difficulty? Our doctrines, when rightly apprehended, are sound and true; but *are they thus apprehended by all?* Is it not quite obvious that many of us are but *nominal* Universalists, having failed to grasp our doctrines in their most vital form? And yet may not such be renewed in mind and spirit when we come to learn the secret of the kind of preaching they need? And have we required a sufficient amount of *doing* at the hands of the laity?

Does it not occur to us that one of the best ways to interest people in an important matter is to give them some portion of the *work* to do? Ought not many more of our laity educate themselves for the work of the Sunday-school, become students of the Bible, fitted to teach classes and make themselves more useful and efficient in every department of church work? Ought they not be assigned more frequently to take part in the conference and prayer meeting? Is not a *working laity* one of the essentials of a well regulated church? And will it not give life and efficiency that can no where else be found. Our church has been a great leader in exegetical reform; and has done a work that is incalculable for good upon the Christian thought of the day; and these labors have crowned her with honor and glory. But a yet grander work awaits the Universalist Church *that is to be*, provided she is but faithful to the great and precious truths, which it has been her peculiar privilege to proclaim, for the encouragement, inspiration, and help, of a sin-sick race.

With a large hope for the future of the Universalist Church, borne of a trust that we shall soon adopt better methods and cultivate greater faithfulness; and without any criticism of the past, except so far as that may enable us to take our bearings in accordance with the white light of experience; and to the end that our achievements, hence-

forth, may be more nearly commensurate with the great and holy gospel we preach; we are led to say that the fact that we have secured such meager results in *organized* Universalism, during these twenty-five years, stirs the blood about our heart and fills us with deep anxiety for better fruits, at no distant day. We are not insensible of that real progress, made since the adoption of our present polity; but we regard our efforts as falling *far below what we ought to have accomplished;* and we yearn for greater achievements, in the near future. But the problem is: How can this be done? There are many answers which might be given. Perhaps *agitation* is the open way to ascertain this great secret. If so; if agitation will put us in possession of this important factor by all means let the waters be troubled until they give forth the right answer.

II.

In thus reviewing the situation, at large, many questions arise for discussion, on which our church and the public need to be instructed; questions which touch the vital interests of our church, and have a range and a sweep wide as humanity itself. Among the questions which occur to us, we present the following: Amid the destruction of mediæval and unreasoning faiths, now fast passing away, has Universalism that religious vitality which will enable it to take the helm and guide society, and through society, the Nation, successfully against all that horde of insatiate evils which brood in, and infest every quarter of the globe? Can its influence be so extended and widened that it shall become the salt of the earth? Will it be able to confront the doubt and disbelief which runs riot in the sin and wickedness of the age? Will it supplant the old faiths with grander achievements in the reformation and moral uplift of the world? Are we doing what we can to bring its moral power to bear in all the channels where its

influence may be felt for good? Are not the forces of our church largely latent as yet? And if so, when and how may these latent influences be best developed? What of the missionary spirit among us? What proportion of our people are deeply interested in missionary enterprise, either home or foreign? What is the secret of the most successful church extension among us?

What are the agencies for the propagation of truth? Is truth, religion, Christianity, self-propagating? Have we but to fold our arms and wait to see the salvation of the Lord? What of evolution?—Is it a *cause* or a *method*, only? Is evolution such an intelligent, vital force, as that, independent of the agency of man, right results may be predicated thereon? Is man of no value as a civilizing agent? Rather is not man the divinely appointed agent of the Most High in the furtherence of His plans? Can truth be propagated *except as man becomes a co-worker with God?* Do not many of the adherents of our church hold false views of Optimism, such that it leaves man as a moral agent out of the question and predicates all moral advancements upon God alone? Or, worse yet, do not some regard Evolution as the *sole* force in working out and shaping our destines? Has man nothing to do in working out his own salvation? Do not the Bible, Reason and Nature all agree in holding man morally accountable? Are not Nations destroyed, cut off from the earth, *because* they forget God, become degraded, wicked? Wherein is the Pessimist, who fancies every thing going to the bad, more delinquent than he who deludes himself with that opposite and most mischievous view of Optimism which complaisantly puts aside all ethical questions and imagines that "whatever is, is right," in the unrestricted sense, and *praise* and *blame* are words of no particular significance?

These questions we conceive to be closely related to the thought and work of the Universalist Church; and, when

critically examined they must enable us to see more clearly the wide range and scope of the work before us. And do they not suggest to us that the time is near at hand, when, if we would maintain for our church a proper respect among the more enlightened Christian people, that we should engage more heartily in the work of saving men "from this present evil world"? Have not some of us gone to sleep because we are depending upon our Heavenly Father, or upon Evolution, to secure right results, independent of our own action? Or is the *final* salvation the only salvation that is of importance? Have we not need to put forth greater effort for *present* salvation. Did Christ come to establish His kingdom *on earth*? Or is it for some other sphere of existence? Seriously, do we not need to imbibe more of the missionary spirit and arouse ourselves to greater earnestness? Must we not make a better and more general use of our young people in carrying forward our work? Our young people have not been trained and utilized as they should have been.

Young People's Missionary Associations should spring up in every city and parish wherever we have young men and and young women willing to aid in extending the gospel of love to the perishing classes of earth. Our church must not be content to move in the old and beaten paths when new highways are opening up, along which people are famishing for the bread of life.

She has won laurels in her opposition to slavery and today is battling manfully against the drink-traffic. But for want of better and more general organization, and the infusion of a thorough-going missionary spirit, her hand of blessing is often withheld, and her power for good cut short. Unless our church is an example "in thought, feeling and action", in all that pertains to the good of humanity, her boast of superiority of faith will mock her lack of Christian zeal; for by their fruits shall ye know them, is as

true of churches as of individuals; and more especially will the "fruits" be anticipated by those who hear our claim of possessing the best conceptions of God and of human duty.

III.

What is the province of doubt? While doubt has its value and proper sphere in the investigation of theological dogmas and the search for truth, yet should we not be wary how we deal with this subject? Does not the ventillating of their doubts become chronic with some ministers to the great detriment of our cause? And, when doubt becomes their "chief stock in trade", ought not professional honor and honesty enable them to see that the door, by which they came *into* the ministry, has an *outward swing*, also? We know of no successful Christian church with Christ left out; and sincerity is, also, an indispensable quality in the preacher. If doubt would uplift and better man's condition then we would welcome doubt as we would welcome every other good agent for good. But doubt, disbelief, as such, has a blighting and withering effect. Disbelief, of itself, is destructive. Disbelief, has no inspiration, no motive to summon it onward and upward, nothing to nerve its hand to do and dare for the good of our race.

Faith in God, in Christ, in immortality, in the triumph of good over evil, supplemented by belief in human duty —these when they become positive convictions that possess the soul and dominate the man—these alone wield highest power for good; and without some such incentive, human progress were impossible. Faith in all that is good, uplifting and helpful, must largely dominate ourlives before we will consent to treat our fellow man as our brother and our neighbor as ourself. Without the high ideals of Christ, toward which we struggle, all life must become selfish and sordid, and society be bereft of the Christian and humane institutions which rear their walls heavenward for the pro-

tection of the aged and infirm, the poor and needy and suffering of every Christian land. Must there not, then, be a greater emphasis upon the preaching of faith, then upon doubt? An intelligent, unswerving faith in God, Christ and immortality; and that all evil will be subordinated, overthrown, while "every good deed receives its just recompense of reward"—shall not this be the song our prophets sing to inspire our people to "go forward", instead of dealing mainly in negations? And vital piety —must it not permeate and animate our Zion from center to circumference? On this foundation alone can true success crown her with the chaplet of praise.

So long as we are a Christian church our progress must not be progress *away* from Christ, but progress *in* Christ and a *faithful following after him.* He must be our leader, our great Captain; and His life and teaching must give inspiration to every sermon and every song; and His love and work for humanity must be exemplified in us. Are we in danger of preaching Christ too much? We think not. He *lived* the gospel He preached, and is therefore, the example of men, and must furnish the incentive to thrill our hearts with noble ambitions and generous enterprises for the good of man. If we would reanimate our church, if we would regenerate men, the forces of our church must be consecrated to the work of cultivating vital Christianity. Less than this will result in a mere social organization which will fall immeasurably below the mark of our high calling.

IV.

Our church bears the name of being progressive; and, in a large measure this is true; *but in the use of the best methods it is not so in fact.* We ought to be progressive in the truest sense. Our faith is such that it ought to enable us to be abreast of the times in all that is good and helpful in extending and making permanent the cause of the

Master as we understand it. But for some reason we do not concentrate our forces nor wield them to effect the best results. In some directions our work drags where it ought to soar. We seem to undervalue our abilities and our opportunities. We talk of this enterprise and that, and are enthusiastic in *adopting* them ; but when it comes to *execution* of our plans the wind is pretty much out of our sails. We mean by this that we do not achieve that large measure of success of which we are capable. We believe the doctrines we hold are a prophecy of far grander achievements to come, than any the past has witnessed. But to accomplish this, to teach, to guide our forces, to spread abroad the gospel of glad tidings, and build up an enduring work, these forces must be organized in the most effective way, in every state, city, village, and hamlet, where it is possible to do so.

In the best and truest sense, then, we need a "new departure". Our church must not be timid and faint-hearted and hesitating; but emboldened by the truth, let her put on the whole armor of God and persistently and valiantly fight the battle for truth and righteousness. The work of yesterday had its joys and its triumphs ; but the work of to-day is a nobler work because it is to be more constructive. Where we have already taken the "old forts" of "Orthodoxy" we should not blaze away at them with our Krupp guns as though they were still in the possession of the enemy. Where they have not yet surrendered let the bombs of truth be hurled into their moss-covered sides, always guided by the "sword of the spirit", until they capitulate! But let the war be against error and sin, "with malice toward none and charity for all". Fight false doctrines, and wrong and sinful conduct, but do not fight churches nor individual Christians. Our work is to plant the truth and supplant error, that good lives may result therefrom. Let us preach the gospel with greater

unction. Let both the minister and the layman ask: Lord what wilt thou have *me* to do? Let a more fervent spirit take the place of a too secular spirit, and then, and then only, may we hope for such results as of right should crown our efforts.

V.

The gospel was intended for earth, *and yet millions off earth's people are perishing for want of any practical knowledge of it, while other millions have no knowledge of it whatever!* The command: "Go ye into all the world and preach the gospel", loses none of its force because we do not believe in an endless hell, though Joseph Cook says disbelief in that doctrine would "cut the nerve of missions." When Universalism shall be accepted in its true spirit, *as a system of faith*, by any large number of people whose forces are properly organized, as is not now true, save of a handful, comparatively, its advocates will not then limit their labors of love to their own locality or their own land; but they will recognize the world as none too large a field for the operations of so broad and stalwart a faith as that of the Universal Fatherhood of God and the Universal Brotherhood of man. And it is for the purpose of trying to awaken a deeper religious fervor among Universalists, in behalf of needy and suffering humanity; and in behalf of the Universalist Church as a great agency in improving the condition of man, that we appeal to Universalists, everywhere, to let nothing which they can do, or refrain from doing, stand in the way of the on marching of *organized* Universalism. Not merely for the sake of organization; but because only through organized effort can we accomplish the great mission which of right our church should undertake. Why, dear Universalist friends, live active churches, doing the work of earnest Christian bodies, ought to be planted in many hundreds of cities and towns throughout this country, with a cordon of

Y. P. M. A's from Maine to California; and nothing short of our indifference and half-heartedness will prevent this from being done within the next decade. Let us, then, arouse ourselves and take fresh courage and inspiration from the self-sacrificing devotion of the Master; and without longer delay let us have results somewhat commensurate with the sublime truths which we hold.

W. F. C.

CHAPTER I.

WHO ARE YOU? AND WHAT IS YOUR LIFE?

KIND READER, who are you who come to consult these friendly pages concerning what Universalism is and why it should be preached? *Are you a Universalist?* and if so, on what grounds do you lay claim to so sublime a faith? How do you classify yourself among believers in that doctrine? Are you active or passive? Are you a Universalist in name, merely, and satisfied with a mere denial of the effete dogmas of partialism? Or have you *positive convictions* of the successful unfolding of God's plans in the salvation of the entire race of man? If you believe Universalism, *how* do you believe it? Do you believe God will save *us, independent of our own earnest desire* and *effort to be saved?* These questions are asked because many *profess* to be Universalists who know little, if any thing, of Universalism *as a system of doctrines*, or as a moral power. They hold it as a mere sentiment, perhaps think it plausible, or perchance, have accepted some false theory concerning it, which they have learned from its enemies. Certainly they have not let its vital truths touch their *hearts*. "*As a man thinketh in his heart, so is he.*" Prov. 23:7 "For with the *heart* man believeth unto *righteousness.*" Rom. x:10. Mere denial, mere negations, do not make one a Universalist. Doubt, disbelief, agnosticism, form no part of that system of faith, known as Christian Universalism. "*Prove* all things; *hold fast that which is good.*" 1. Thess. v:21. This scripture shows that we are to strive to *know* the truth and to *hold fast to it.* Doubt, disbelief of the

false, the hurtful, the wrong in principle, is a duty; but that which is true, that which is right in principle, we are to *adhere to and practice.* Do you, then, come with a sincere purpose, seeking to have your faith renewed, your hopes strengthened, your zeal requickened, your life enriched and made better by the contemplation of the sublime truths of Universalism? If so, let us trust that your efforts shall not be in vain, that your prayers and your faithful research for the truth shall be abundantly rewarded, and that you may receive renewed inspiration for the great and blessed *work* which the Universalist Church is called to do in behalf of mankind. For such this book is specially prepared. It is well for us, occasionally, to take account of our spiritual stock, to re-examine our faith, to see if we are living up to its requirements, to see whether we are allowing its truths to impart to our lives that true flavor of divine love that sends us with alacrity on errands of mercy in preventing and relieving the sorrows and suffering of our fellow-men, or whether we are still living on the lower planes of life. Is my life a blessing to myself and those around me? Am I doing works meet for repentance? Am I a laborer in the Master's vineyard? Am I doing what I can to help and bless mankind? Do I make a proper use of the church as an agency to better the world? Do I believe in the utility of the church? And thus believing am I doing what I reasonably can to sustain it? Have I equipped myself as best my circumstances will allow, to become a teacher in the Sunday-school, or a useful member of the church or parish? Do I aid my pastor, if I am fortunate enough to have one, in his arduous labors to build up the walls of our Zion? Do I study my Bible as devoutly as I study Shakespeare, or Darwin, or Huxley, or any other valuable book? And if the head of a family do I teach my children to love and reverence the Bible for the sublime truths it contains? Do I accustom myself to lift my voice in prayer to my Father

in heaven who created and sustains me, who watches over me with more than a mother's solicitude? Am I living in conformity with the great and blessed principles which underlie the gospel of universal love? Do I believe, *in my heart*, the truth of Universalism: that God's infinite attributes are a pledge that he will save the whole world of man? And am I doing *here* and *now* what I can to help on this work? These are serious questions which as Universalists we ought to ask ourselves that we may see whether we are living up to our high privilege of being "*co-workers with God*" in redeeming the world from ignorance, sin and crime, into the glorious gospel of love and good will and helpfulness; or whether we are mere driftwood on the shores of time; whether we are living a mere animal existence, living without any high aims and purposes in life.

Or, if not a Universalist

ARE YOU AN "EVANGELICAL" CHRISTIAN?

That is, do you belong to one of those churches which assume to lay exclusive claim to the name "evangelical"? If you do, you are kindly asked to lay aside all bias and all prejudice, which are so hurtful, and so hinder the progress of truth; also you are asked to lay aside your preconceived opinions of Universalism, unless you know that you have received them from some trust-worthy source; for many enemies of this doctrine have gone out into the world and have basely misrepresented its teachings. Many Christian pulpits have lent themselves to this unholy work and thus large numbers have been arrayed against it because they have been *taught* to look upon it *in a false light*. You say you are an "evangelical" Christian; but what is the significance of this term? Who has best right to this title? Who are "evangelists"? The word gospel—from *god*, good, and *spell*, speech, or news—answers, we are told to the Greek *euangelion*, Latin, *evangelium*, and means "a good or

joyful message." To be an evangelist, then, means to be a teacher of "good news." We have this record of what took place at the birth of our Savior: "And there were in the same country shepherds, abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people." Now "good tidings of great joy, which shall be to all people," is the angelic message which Universalists, alone, proclaim to the world, while the sects who flatter themselves that they have a sort of patent right to the name, "evangelical," announce no such "good tidings." True they proclaim a Savior, but in their view he is but a *partial* Savior, only a Savior of a part of mankind; and hence the "good news" which they bring cannot be "*unto all people.*" These believers in this imperfect Savior have done good and proclaim some "good news," but much bad news, news that is appalling! They say that God and Christ will not succeed in saving all; that millions upon millions of his children will not be saved; and hence will live on through the ceaseless ages of eternity, suffering intense agony! Kind reader, does this seem to you like "good tidings of great joy"? Can *you* be happy in such belief? Does not your very soul cry out against it? Could you be happy in heaven while your wife, your husband, your parent, your child, your friend, were wailing in the regions of despair? And yet this is the ghastly, ghostly, nightmare which the so-called "evangelical" creeds teach! Can you accept it as in any sense "good news" that families shall be broken in heaven, friends separated, and doomed to such unequal conditions?

"Friend after friend departs;
Who hath not lost a friend?

There is no union here of hearts
That finds not here an end."

"That one-half creation is to know
Luxurious joys, and others only woe,
And so go down into the common tomb
With need to question their unequal doom—
Shall we give credit to a thought so foul?
Ah, no! the world beyond—the world beyond!
There shall the desolate heart regain its own!
There the oppressed shall stand before God's throne!
There, when the tangled web is all explained,
Wrong suffered, pain inflicted, grief disdained;
Man's proud, mistaken judgment and false scorn
Shall melt, like mists, before the uprising morn,
And holy *truth* stand forth, serenely bright
In the rich flood of God's eternal light!"

The impossibility that one soul can be happy while others are suffering the agonies of the damned, is set forth by the loved Quaker poet, Whittier, in his "Divine Compassion", which asks:

Is heaven so high
That pity cannot breathe its air?
Its happy eyes forever dry,
Its holy lips without a prayer?
My God, my God, if thither led
By thy free grace unmerited,
No crown, no palm be mine, but let me keep
A heart that still can feel, and eyes that still can weep.

But possibly the reader of this book is

A SKEPTIC,

Or a disbeliever of some sort; and if so, what helpful word

have we for him? Dear friend, we shall not attempt to *argue* you into belief. Perhaps you have fed and cultivated the doubts that come occasionally to you, as they come to all. Instead of *feeding* your faith and *starving* your doubts you may have reversed this order and your doubt or disbelief has come as a consequence. We usually get what we seek after in this life. Often we are unconsciously sowing seeds of doubt and are surprised when we reap what we have sown. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Gal. VI:7. If we diligently seek after earthly treasures we shall no doubt reap them, but as we reach forth our hands to possess them, they often crumble into nothingness compared with the verities of eternal life. And too great love for these earthly possessions will dwarf our nobler faculties and leave us to testify to our own spiritual nakedness. What then, seekest thou? Dost thou seek truth? Then it shall enrich thy life with holy purposes. But he who cultivates doubt of God and distrust of his fellows lays a snare for his own feet. True there is a care and judgment to be exercised in our dealings with *men*, but *God* can be taken at his word. There is a legitimate sphere of doubt and that is in the realm of truth-seeking. To doubt, as did Hume, that he might *appear* learned, (which he confessed), that he might entertain and amuse the disputants and scholars, this is a most reprehensible practice and is fraught with peril to one's self, inducing a morbid state of mind and often ends in doubting everything, as it did in Hume's case. Every faculty of man may thus be blasted by want of faith in the possibilities of his own nature. But if one doubt only to rid himself of the false and attain to the true, as did Descartes, whose prayer, as he journeyed to the shrine of the saints, was: "O God, show me the *truth*, then we have found a right use of doubt." To find the *truth*, then, should be our constant effort, and

having found it never to part with it. It is the pearl of great price, and we should *hold fast* to it, always. To thus doubt is to help the world to higher attainments and nobler achievements.

Christian people who weigh their statements do not say that they *know* beyond the possibility of a doubt that Christianity is true. *But the great preponderance of evidence is in support of the life and teaching of Christ, and they are so well adapted to man's needs in this life, so true to the law written in his own heart, and are so well attested by those who have walked most closely in the footsteps of the divine Master, that we cannot refuse to accept them.* If you are troubled with doubts you may *test* the doctrines of Christ and *know for yourself* whether they be true or false. Jesus said we might *know* whether his doctrines were true, whether they were of God, by *doing* them. By *living* the *principles* he taught, by letting these great truths dominate our lives, we shall prove that they are true and that they make for our highest good. It is not mere *assent* that will enable us to understand their worth and verify their truth. *Faith and works combined* is what will give true knowledge of the doctrines of Christ. And so we say with Whittier:

"The man who can live apart
From work, on theologic trust,
We know the blood about his heart
Is dry as dust."

WORK *in the Christian life is what we all need in order to develop our human sympathies.* Work in any honest calling is a blessing and not a curse, as we are apt to suppose. Work has a great saving influence, while idleness is the dead sea that swallows up all virtue and is the self-made sepulcher of living man. Labor is divinely appointed for man's good. "In the sweat of thy face shalt thou eat bread." But *work*, in instructing the ignorant, healing the

sick, comforting the afflicted, lifting up those who are cast down—this is what cultivates within us more and more as we labor on, that same love and divine compassion for the great mass of shepherdless people which the Savior had, and that caused him to "go about doing good." And we are to *keep on working* if we would keep the love principle alive and active. The *motive power* in all good works is *love* and love is ever active. And love, guided in wisdom's ways, whose ways are pleasantness and whose paths are peace, will lead the possesser beside the still waters and into green pastures that delight and feast the soul. Jesus came that we might have *life* and that we might have it more abundantly. He did not mean more animal life. Most of us have plenty of that; but very few have a sufficient amount of spiritual life. The life Jesus came to impart is the life he lived—the good life—or life of doing good. A Christ-like life of love and sympathy and helpfulness to mankind—this is the kind of life that will give us the greatest possible joy. There is joy or pleasure in all useful labor if performed in the right spirit; but especially in the exercise of the religious faculties, in helping and blessing *others*, is there true joy. But oh, how our groveling selfishness and short-sighted vision stand in the way of our acceptance of this truth! *Experience*, then, is the highest and best test of religion; but unless some ray of divine truth penetrate to the heart, and find lodgment there, it is doubtful if this test be made. "My son give me thy *heart*," is the divine command, and if we will but yield obedience to this behest and let out heart's affections go out to that God of infinite perfections and let his loving hand lead us, believing that when we have done the best we know, that all things shall work for our good—this is, dear reader, the only faith that can fully reconcile us to God.

We must not expect to "go to heaven" "on flowery beds

of ease," for most, if not all of us, must, in this life, endure hardships and temptations: but in the light of what has been said we may understand that these are the agencies which our heavenly Father uses *to discipline us and develop the nobler man within.* It is implicit faith in the good providence of God that must ever keep us and sustain us. It is on this line then, that we who doubt must solve the problem of the truth or falsity of the doctrines of Christ, and when we have done this, we will be able to say with the poet:

"I see the wrong that round me lies,
I feel the guilt within;
I hear with groan and travail cries,
The world confess its sin.
Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings—
I know that God is good!"

But let us remember that the time when doubt enters and robs us of true spiritual joys, is when we become *inactive in the Christian life.* O, how many, by cutting loose from the church, because they love ease, and have despised labor, because they performed it "in the letter," and not "in the spirit," have betaken themselves to a narrow and sordid view of life and have missed the true joy of living! In order that we may not weary in well-doing *we are required to keep our religious faculties exercised.* In spiritual matters the laws are as inexorable as elsewhere. If the organist who has learned to master Beethoven's divine symphonies shall cease to exercise the muscles and chords that guide the fingers in the production of those ravishing strains of music, his hands will soon forget their cunning and gradually will fade from the musician's soul those exquisite sounds of harmony that once enchanted his heart and

swept a thrill of joy through his whole being. And so it is in the realm of religion. *It is activity of the religious faculties that keeps them attuned to the melody of the soul. Activity* alone will brighten all our spiritual faculties and heighten all our joys. No wonder so many of us fall by the way-side. No wonder so many tire of church work and become cold and indifferent. No wonder there are so many dead and dying churches. It comes of selfishness. It comes of wrong motives. It comes of viewing work in a wrong light—viewing it as mere drudgery. It comes of killing the true spirit of labor. It comes of *spiritual idleness.* And that individual, or that church, that does not learn *to love the Christian work* for the sake of mankind, for the sake of doing good, will soon be left to feed upon husks instead of the vintage of the Lord. Dear reader, the world is full of sadness, sorrow and suffering; but this comes mostly of our ignorance and our refusal to be reconciled to the ways of God. The world needs *you and me* as laborers in doing the work of the Master, in removing ignorance and superstition, in comforting the afflicted, in helping to carry this gospel of love to the sorrowing, the poor and needy. Will you not open your heart and extend a hand of beneficence toward the perishing classes of earth and help to put in motion those influences which tend to make us all better by leading us to listen to that diviner voice within, bidding us "come up higher" and live in a nobler, purer atmosphere? How shall the world be made better? How shall society be improved and sorrow and distress be relieved unless *you* and *I* do our part? The world has claims upon *us* which we can not shift to other shoulders. Mankind is a common bundle of imperfections, each needing the sympathy and help of the other. Each has the right to demand that the other shall so live as to make society better. You want me to help you, if I am your neighbor, in educating all the children in

your vicinity, so that your children may have intelligent associates and so that the society shall be good, and your town a good place in which to live. Now the church is working to this same end, only on a higher plane, in a nobler way. Wherever the church has gone its influence on society, on civilization, has been most marked. The beneficence of the church has shone beyond its members and adherents, until *millions outside the church have been helped and blessed by its influence.* What a safeguard is the church in society! Who that has enjoyed its advantages would be willing to surrender it? Or who would desire to live in a land where churches are not? And yet how many there are in this country who enjoy its blessings without contributing any thing, in either money, or labor, to sustain it. Oh, what ingratitude! How many waste their substance "for that which is not bread" and then say they cannot afford to contribute to the support of the church! Why even our patriotism should demand that as good citizens, desiring the prevalence of law and order, of peace and harmony, we should befriend the church as the conservator of the highest public good. Shall we not stand by this divinest agency for the enlightenment and betterment of man! Why even if the grand hopes which the Universalist church proclaims, were but a dream, a beautiful dream and nothing more, there could be nothing more beneficent and helpful so long as these hopes are cherished as realities. And when rightly understood, Universalism inspires the human heart with courage and fortitude to do and dare for the uplifting of the race. It softens asperities. It assuages griefs. It explains the dark problems of life and speaks peace to the troubled soul by presenting *a God who is an infinite Father and Friend, whose providence is working out, through the sorrows and afflictions and besetments of life, the highest good of all His children!* And so we invite you, kind reader, to the further consideration of

the claims of Universalism—what it is and why it should be preached—not for the sake of controversy; but because we want its principles better understood and more generally practiced, well-knowing that it is only as the truth is accepted and *incorporated into our lives, in our relations to the world about us,* that mankind are to be lifted up and renewed in the spirit of Him who spent His life in the service of man, to instruct, guide, and inspire all with high resolves and noble purposes, to do good and hate evil, to "walk humbly, deal justly and love mercy," and thus develop and prove the grand possibilities of our own god-given natures, instead of being the enemies of God and of our own souls. Whatever your belief or disbelief, whatever your life may be, whether Christian or pagan, "Orthodox" or skeptic, Universalist or agnostic, these pages gladly welcome you to a friendly examination of the claims of that faith which teaches the "restitution of all things, spoken of by the mouth of all God's holy prophets since the world began." Acts III:21.

CHAPTER II.

What is Universalism?

If the reader has carefully examined the initial chapter of this book he is prepared, we trust, to enter upon the study of Universalism with a mind untrammeled by any thing which would prevent him from forming a calm and judicial opinion concerning its truth or falsity. Probably no other body of Christians have been more commonly misunderstood, misrepresented and spoken against than those who "both labor and suffer reproach because we trust in the living God who is the Saviour of all men, especially of those that believe," (I. Tim. IV:10); and on this account the task of presenting these doctrines in such manner as to enable the enquirer to see them in their true light, is all the more difficult. Let us assume that the reader has divested himself of bias against the faith we are now to honestly consider; and that he will cheerfully accept the Bible invitation: "Come, let us reason together," and it shall be our pleasant duty to "give a reason for the *hope* that is in us," with becoming "meekness and fear."

The special doctrine of Universalism which distinguishes it from all other interpretations of Christianity is that of the final holiness and happiness of the entire race of man. The reader is referred to the Scriptures exhibited in the next chapter, as some of the many proof-texts of Universalism that bestud almost every page of Holy Writ, and these are submitted with the remark that if Universalism

was not intended to be taught by these prophets and apostles, and especially by Christ and Paul, then were they strangely careless in the use of language; for if the doctrine of an endless hell were true these Scriptures should have left no hint nor suggestion of the truth of Universalism; but on the other hand they should have said, explicitly, in language impossible to be misunderstood, that such a hope was baseless. Yea, if endless misery were true for any one of God's intelligent creatures all Nature should cry aloud in tones of thunder to warn us. Her myriad voices should echo and re-echo it. It should gleam in colors of livid light along every human pathway and all of Nature's happy voices should be hushed in dread stillness in view of such a doom. The very sky should gleam and glare in living words of fire to forewarn us of such an amazing catastrophe! But, thank heaven, no such fate awaits us, no such God is over us; but on the other hand the gospel tells us to be "always ready to give a reason of the *hope* that is in us." I. Pet. III:15. But this *hope*, this distinguishing feature of Universalism, which proclaims the final holiness and happiness of all, gives no clear conception of that *system of religious truth* of which Universalism is but the crowning result. Universalism—a most comprehensive word, to be sure—is used merely to symbolize the doctrines and give name to the sect; and the *name* must not be mistaken for the system of faith, else we shall do violence to the cause of truth. The system of doctrines concerning God, the Bible, Christ and his work, man, his duty and destiny, as held by Universalists, is set forth in its essential features, in their Profession of Faith, adopted at Winchester, N. H., in 1803. Universalists fully believe that the Bible clearly reveals the doctrines they hold, and while they appeal to reason and cite the intuitions of man's own nature, and the beneficence of God as seen in the works of Nature; yet they are willing their doctrines shall be

tested by the Bible standard, in the full and assured conviction, that upon careful study and investigation, a judgment that is not warped by preconceived opinions, will see these truths inscribed on almost every page of the Holy Scriptures; and be led to wonder why the world has been so slow to perceive and accept their truth, set forth as they are, in such variety of ways, "by all God's holy prophets since the world began." Acts III:21. This truth shines forth in allegory, in parable and in texts innumerable; but the sheet-anchor of the doctrines of Universalism is found in the *nature and character of God.* God is the rock of their defense!

What Universalism is Not.

Universalism is *not* a doctrine which teaches that man has no part in his own salvation, as some have charged; but on the other hand, it teaches that Christians are to be *"co-workers with God."* "We then as workers together with Him, beseech you, also, that you receive not the grace of God in vain." II. Cor. VI:1. "Faith without works is dead." Ja. II:20. "Work out your own salvation with fear and trembling." Phil. II:12. And we try to cultivate *that "faith which works by love."* Gal. V:6.

Universalism is *not* a doctrine which teaches that men will be saved "any how," nor "in their sins," as its enemies have said; for there is but *one* "how" known among them whereby we may be saved, and that is by the application of the Gospel to our own lives. The key-note to the preaching of John, the herald of Jesus, was *Repentance.* And that which distinguished the first utterances of Jesus of Nazareth, as they rang out upon the plains of Galilee, was this same significant word, "Repent." "Repent, for the kingdom of heaven is at hand." At one time the Master would forge a sentence which seemed to make all hang upon *faith* and faith alone. And faith, if rightly

apprehended, yields all the other Christian virtues. But since men see only half-truths, or see but imperfectly, what he saw with an unclouded vision, it was necessary that at another time the doctrine of *works* be held up as the one thing needful in his system of religion. And as there are those who try to press into the kingdom through a "dead" faith or "faith without works", so there are others who seek to enter on the score of "works" that they be "seen of men", but such are unworthy to enter, their *motives* being impure. Hence the Savior went at once to the root of the matter by seeking to purify the *source* of man's conduct—*the heart*. "Repent!" *Reform*, "for the kingdom" of "righteousness, peace and joy," "is at hand"; and the only open avenue into that kingdom is *through the heart*, through right *thinking*, and right *feeling*, culminating in right *action*. It is upon the line of faith, repentance, reformation, works of love and righteousness, that our salvation, either here or hereafter, must be wrought out. Universalism says that while man may *delay* his own salvation, *he will, at last, yield willing obedience to God;* that he will tire of feeding upon the "husks" of error and wrong; that the Gospel, aided by his own experience, will at length throw such a vivid light upon his folly and sins that he will "come to himself" and when "in his right mind", will return to the Father's house, and be fed with truth and clothed with righteousness, peace and joy, in believing and in doing the Father's will.

Where Universalism is not understood, (and O, how many there are who have no true knowledge of it!), people look askance at it. Many who have never examined its claims condemn it as rank heresy. But the fact remains that the *real* truths of Universalism have been withheld from the masses, while some base caricature of it has been held up to the public view.

Universalism Not a New Doctrine.

Universalism is thought by many to be a new doctrine, but it was clearly taught by Christ and his Apostles. (Luke xv:4-7, 8-10, 11-32; xx:37, 38; John vi:37-39; I. John iv:14; Eph. i:9, 10; I. Tim. i:15; ii:1-6; iv:10; Acts iii:21; I. Cor. iii:15; xv:22-28, 49-54; Gal. iii:8; Rom. viii:38, 39; xi:25-36; Heb. ii:9; viii:10-12; Phil. ii:9-11; Rev. v:9-13; xxi:4). Universalism was also made specially prominent during the third century, by one of the most pious, most learned, and most renowned, of the early church fathers—Origen.* And Dr. Edward Beecher, brother of the late Henry Ward Beecher, a few years ago, wrote a book, giving an account of the several schools of theology, prominent in the early centuries of the Christian Church, in which he published to the world the statement that a careful study of the subject had disclosed to him the fact, that during those early centuries, there were six schools of theology, and that of these six, *four* taught the doctrine of the final salvation of all men, while *one* taught the doctrine of the annihilation of the wicked, and *only one* taught the doctrine of the endless punishment of the wicked! It is clear, then, that the early exponents of Universalism, in this country and elsewhere, were not *inventors* of a *new* doctrine, but *discoverers* and *revealers* of a very *old* doctrine—a doctrine, old as Christ, yea, a doctrine which was held in the counsels of the Divine mind before the world was. No: Christ himself was but the *revealer* of truth. Universalism is a truth *old as creation.* God was always the Father of His children. He always loved them, always desired their highest good. He loved all men into being and He lovingly sustains them, and can never permit one of them to get beyond His love and care.

*See Mosheim and other sacred historians.

UNIVERSALISTS CLASSED AS UNBELIEVERS.

Universalists are sometimes classed with unbelievers and infidels. Sensational preachers, revivalists, and so-called evangelists, frequently resort to such falsification when dealing out their vials of wrath to frighten people into "making their peace with God." But this kind of preaching is not common like it was twenty-five years ago. The flames of hell are not half so vivid now, and Universalism has gained such a respectable standing that the *local* preacher seldom alludes to it in uncomplimentary terms, and rarely uncaps the "bottomless pit", for the average congregation is too intelligent to accept old-time portrayals of that hideous dogma. But why should Universalists be classed as unbelievers? Universalists are Christians and *believe more* than any other class of religionists; and their belief is more intelligent, more reasonable, and more scriptural. They have a larger *hope*, a stronger *faith*, than any other Christians. Let us see: the Partialist believes only a part of mankind will be saved, while the Universalist believes that God and Christ, will, at length, be wholly successful in saving the world! Who then has the most faith? The Arminian believes that God *wills* the salvation of *all*. The Calvinist believes *all* will be saved *whom God wills* to save. The Universalist, believing *what these together believe*, is called a heretic! Thus, because we take God and Christ at their word, because we do not doubt them, but believe that they will triumph over evil, these "evangelicals" cry out against us! Who then are the skeptics?

But what is Universalism? "To the Law and to the Testimony: if they speak not according to this word it is because there is no light in them." Isa. VIII:20. We now introduce the inquirer to our "Profession of Faith" which reads as follows:

UNIVERSALIST PROFESSION OF FAITH.

ARTICLE I.

We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

ARTICLE II.

We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ARTICLE III.

We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

I. It will be seen, first, that Universalists believe in the Bible. They do not, of course, understand it as most do. But they reverently study its pages and accept it for all it claims to be. They do not accept the theory, still held by many, and formerly held by the mass of Christians, that every word, syllable and letter is inspired. In fact belief in the plenary inspiration of the Bible is now abandoned by many, if not most, of the best biblical students of all denominations. To say the least, all educated theologians use "helps" or commentaries; and these "helps" all recommend certain verbal changes to correct errors in the translation from the Greek and Hebrew; and they explain away much of the literalness formerly held as the only passport to "orthodoxy." By common consent the Bible is undergoing frequent revision, *in which whole passages have been rejected as spurious*, not being found in the earlier and more reliable manuscripts, and many other changes have been made to convey to the modern reader a

more accurate meaning of what the Bible writers intended, than could be done through idioms of speech, and obsolete words and phrases, with which the average person is unfamiliar, and whose *apparent* meaning is often calculated to mislead. These facts ought to put to silence all those who say "Universalists do not take the Bible as it reads." Such talk is but idle assertion and should have no weight with intelligent people. Due allowance must be made for the glowing imagery and the poetry of the Bible, as well as the times and circumstances under which it was written. Notwithstanding all these facts Universalists insist that the Bible is true; that when rightly understood its teachings are reliable; that the *principles* laid down in the decalogue and elsewhere in the Old Testament; and more especially in the New, are sound and just; that all the Christian centuries have but served to verify their unspeakable worth to man; and hence they come to us with the supremest authority known upon spiritual matters. "We believe", says this Profession of Faith, "that the Holy *Scriptures* of the Old and New Testaments *contain* a revelation." Not that each of these is a revelation; for much of the Old is mere history, and no claim to inspiration is made concerning that portion.

Universalists have regarded the translation of II. Tim. III-16, in the Authorized Version as inaccurate, and the Revised Version translates the text: "Every scripture *inspired* of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, thoroughly furnished unto all good works," instead of "*All* scripture is given by *inspiration, etc.*," as the King James version reads. The Profession continues: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind."

II. "We believe there is one God"—not a trinity of Gods—not "three Gods in one", each being "very God"; for no mathematics can demonstrate it, and such a confusion of terms is incomprehensible. To the Universalist the Bible clearly teaches that there is ONE God, and but one; that He is the Creator and Supreme Ruler of the Universe; and that His *nature* is *love*. "God *is* love," (John IV:16.) and anything in His dealings with men—His children—which *seems* to imply anger, is to be regarded as but another manifestation of His love; for we are taught that His chastisements are for our profit. (Job V:17, 18; Prov. III:11, 12; Ps. XCIV:12; CXIX:67, 71, 75; Heb. V:8; XII:5-11; Rev. III:19).

This Article Second of this Profession further says that God is "revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness."

As to the word "restore", there are many among us who think this word does not fitly express the Universalist belief. Since man never was perfect, and hence never fell from a state of purity equivalent to that of the saved in the spirit world, it is thought by this class that a better and more lucid statement would be secured by changing the word "restore" for "save" or "bring", or some equivalent expression, making the sentence read: "Who will finally 'save' all mankind", or, "Who will 'bring' all mankind to holiness and happiness." Others think the present statement of belief is scriptural, and, although there seems a necessity to explain the language, to make it express clearly their belief; yet their reverence for this unique document, as a whole, forbids that they should favor the change. It is probably safe to say that the *tendency is toward a change*, but there is no haste. Lack of willingness to change does not appear to stand in the way, so much as the difficulty there is in remodeling, or

recasting the Profession of Faith, in such way as to meet the concurrence of the mass of believers. And notwithstanding the discussion has been continued through a series of years in the press and in the General Convention, an excellent spirit prevails; and there is probably no other denomination to-day, in which there is so much unanimity of belief; for it does not appear from these debates that there is any marked difference in belief; but the difference is rather in the manner of statement than otherwise.

God the Father of All Men.

Universalists also believe that God is the "Father of the spirits of all flesh." (Num. 16:22.) Christ explicitly taught that God is the Father of all men, in many passages and parables, and in the Lord's Prayer; (Matt. v:16, 45, 48; vi:1, 6-15, 18, 26-32; x:29-31; xxiii:9; John iii:35; John xx:17; Mal. ii:10); and the Bible is full of testimony to the fact that His dealings with mankind are of a fatherly character. The Fatherhood of God and the brotherhood of man are prominent doctrines of Universalism. This church stands almost alone in advocacy of these great truths of the Bible. Others have said He is a Father only of the regenerated; but Universalism boldly avows and defends these truths as universal and fundamental. Certainly no truth will do more than this to make the world humane; and the lack of a realization of it "makes countless thousands mourn." It needs iteration and reiteration. It needs to be burned afresh upon the forehead of the world as was done by the Christ eighteen hundred years ago.

III. Article Third affirms that "holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men."

We have here, in this Profession of Faith, in small com-

pass, the declaration that Universalists believe in God, in Christ, in the Bible, in a blessed immortality for the whole race of man, together with the further statement that "*holiness and true happiness are inseperably connected* and that believers ought to be careful to maintain order and practice good works." Thus Universalism italicizes the importance of *both faith and works.*

The writer is sensibly aware that what a man *professes* to believe is no infallible index to his *real* convictions. A man's actual belief has a dominating influence upon his life, but to *profess* one thing and *believe* another, is a species of hypocrisy altogether too commonly indulged in, to the hurt of the individual who consents to thus act. The best test of one's sincerity is his *life.* "By their *fruits* ye shall know them," said the Master. And since this creed lays the stress upon "*works*" *as well as* "*faith*", it ought to yield the best possible results in producing genuine Christian lives.

A godly and well ordered life stands among Universalists as the *sine qua non* of Christian Universalism; yet it is barely possible, yea, quite probable, that on the godly side many of us fall far short of the true ideal. We shall not attempt to say that our *practice* does not fall behind our *profession.* We think it does. But this is true of all sects. Let us hope that hereafter our practice may overtake our professions. We speak now to Universalists. The writer, no less than the reader, should strive to reach this higher standard in the Christian life. Universalism says, "holiness and true happiness are inseparably connected", and this being true, to be consistent, *ought* not Universalists strive earnestly *to live holy lives*? This does not mean sanctimoniousness, nor the putting on a long face to *appear* religious; neither does it imply that we should withdraw from the rightly constituted and rightly controled pleasures of life. The faculties of our natures are given

for use, but not for abuse. The point, then, is to so govern these faculties as to use them as God intended; to rule them and not let them rule us. But we are not to be content with *negative* goodness. Merely to *refrain* from evil, while we *ought* to do this, is not the standard of excellence to which we should attain. We are not *true* disciples of Christ, are not truly saved, until we attain to *positive* goodness. *Doing good* when it implies also *being good,* is the chief excellence in the religon of Jesus.

Although this Profession of Faith is imperfect and unsatisfactory to many, because of its lack of perspicuity in presenting some of the phases of Universalism, yet how unique and exceptional it is to all other attempts at creed-making! No wonder it is reverenced! No wonder, since this brief and comprehensive statement has come down to us, freighted with so many hallowed memories, and has become household words in so many Christian homes, that we should reluctantly part with it! But we must not let mere sentiment stand in the way of real progress; and if, after more mature deliberation, this document is found not to be reasonably explicit in stating the belief of Universalists, a change, will, no doubt, be made. The difficulty in giving a satisfactory expression to the convictions of so large a number of *thinking* people, will, however, prevent any hasty action in the case. The maxim, "make haste slowly", is a wise one to follow in bringing about any change, or re-statement of our doctrines.

Salvation—From What?

IV. The reader's attention is called to one of the most important features of Universalism which is quite commonly falsified. While we have been accused of teaching that men go to heaven "*in their sins*", it would be manifestly impossible for one to accept this Profession of Faith and at the same time believe that men can be "*saved in*

their sins". What is salvation? What are we to be saved from? Universalists believe salvation to be from *sin* and *not* from the *consequences of sin.* Neither *punishment*, which justly follows wrong doing, nor *a hell of torments in a world to come*, constitutes the thing from which we are to be saved. There is no warrant in the Bible for believing that Christ will save us from just punishment. To remit the punishment due the sinner would be to further *spoil* him instead of *saving* him. Just punishment is the best thing that can come to any of us. And here is where "Orthodoxy" does a most mischievous work in deluding people with the idea that they can do wrong, and by accepting Christ, *escape the consequences of their evil deeds.* "Orthodoxy" teaches that all our good deeds count nothing, literally *nothing*, in our salvation—and hence after a few hasty incantations, through fear of a hell in the world to come, they usually swing the murderer straightway into the enjoyments of the saints of God! What a delusion and snare is such a doctrine! How licentious in its tendency! How false to the facts as presented by the scriptures, by reason and by experience! "God will *by no means* clear the guilty." And this truth Universalism proclaims from the house-tops.

Punishment is soul medicine to the sinner. It is what he needs and what his highest good demands. What! a *just* God save us from *just* punishment! Would that not be *in*justice? It would be cheating the sinner of his *rights.* God has ordained his laws, which punish wrong doing, for a *benevolent* purpose, and to abrogate them would signify that he is weak and mutable; but we are assured that he is immutable. The whole of Universalist theology supports and rivets the doctrine that salvation is *from sin*; hence, *salvation in sin*, is utterly at variance with the fundamental principle in this system. Universalism declares, "holiness and true happiness are inseparably

connected" and "the whole family of mankind" will be "restored to *holiness* and happiness." *Salvation is here predicated upon holiness.* To be brought, or restored to *holiness in sin* would be as impossible, as to be, and not to be, at one and the same time. Let no one delude himself with the unholy fallacy that by any manner of means he can escape the *just* consequences of his own evil deeds. Punishment will follow sin as certainly as that God is just and his words true. This is the gospel of Universalism; yes the *gospel*, for it *is* "good news" to learn that all God's punishment will be for man's good. *To be saved*, in the Universalist view, *is to be holy*, and true *happiness*, here or hereafter, is *dependent* upon *holiness*, a state which we cannot fully attain to in this life. And who is it that is not in accord with God and all the holy angels in desiring that *all* shall become pure, loving, holy? Does any object to so glorious a result? Do I hear some one say: "If everybody is going to heaven I don't want to go there"? Very well, such an one has no near prospect of that celestial *condition* so long as that uncharitable spirit which this language implies, dwells in his mind and heart.

We shall all have a chance to remain out of the kingdom until all our selfish desires and unkind feelings are purged away. But sooner or later faith and repentence will have done their perfect work and that "charity" which "never faileth" will come into our hearts and drive out all unholy desires.

The Lord will "sit as a refiner and purifier of silver" and he will burn away all our ignorance and "consume" all the evil in us, and when this day of God's power comes to us, we will yield willing obedience, and be swift to enter into the kingdom of "righteousness, peace and joy," and will delight to welcome others there. *This fiery trial will go on and on, until all have their sins purged away and become the loving disciples of our Lord and Master.* Univer-

sal goodness and universal happiness is the goal toward which we are tending, as seen by Universalists. What better thing can God do than to convert all the bad men and women to be good and pure? Can any one stay his hand or shorten his arm that he cannot save all? He has converted many of the most wicked to live godly lives? Can he not complete the work he has undertaken? Or is his purpose to be thwarted by finite man? "He doeth all his pleasure in the armies of the heavens and among the inhabitants of the earth, and none can stay his hand or say unto him, what doest thou?" *Isa.* God has committed the work of saving the world into Christ's hands and we are told that "he shall see of the travail of his soul and be satisfied." Isa. 53:11.

Why suppose any failure on the part of God and Christ. Good men desire that all shall be saved. Is man better than God? Will our Father in heaven do worse than to "transfer the inquisition to the next world and make it endless"? The goodness, the knowledge and the power of God make assurance doubly sure that no such dire event is possible. To say otherwise is to deny the plainest declarations of the Bible concerning his attributes, and reduces him below the character of a good man. And here is the crowning glory of Universalism. While Partialism teaches that God and Christ will make a stupendous failure, and dire calamity ensue, Universalism proclaims that the work of regeneration will continue until the last rebellious child, the last lost sheep, will yield willing obedience and be brought home to the heavenly fold, amid the triumphant shouts of all the hosts of heaven! Universalism admits of no failure on God's part, no rent in the seam of his plans. The failures and mistakes are all of man's making, and out of these, the Everlasting Arms will at length lead us into Wisdom's ways and beside the still waters of eternal life.

V. Much more might be said concerning what Universalists believe, and wherein they differ from sister churches; but the limits of a single chapter forbid more than a mere mention of the more salient features.

Belief in Jesus the Christ—His Divinity, Not Deity—Disbelief in the Trinity

Universalists believe in Christ, but do not believe he is "very God" as "Orthodox" creeds usually teach. Universalists quite generally, if not universally, reject the doctrine of the trinity. There have been, and may yet be, trinitarian Universalists, but we do not know of such at the present day. We believe the doctrine of the trinity is now universally rejected among us. Christ made no claim that he was God, but on the other hand, when charged with making himself equal with God, by calling himself the Son of God, he clearly denied that his language implied such claim, (John v:18, 19; x:34-36), and John the Baptist, the forerunner of Jesus, declares that "No man hath seen God at any time," (John 1:18); but if Christ were God, John's language would be false, for Christ had been seen by many. Christ was the *image* of God, but *God* and *his image cannot be the same being.* Christ was the Son of God, but he could not be his own Father! The only sense in which God and Christ were *one* was that of *aim, purpose,* a working *together* for the salvation of the world.

The life and teaching of Christ form the very *core* of Universalism. If Christ be not risen our Christian faith is vain. Christ came to reveal God's love to man, to reconcile man to God, to bless him by turning him away from his sins and by leading him upward into a nobler, diviner life. Christ was divinely appointed and divinely sent to be our Teacher, or Exemplar, our Savior, the Mediator between God and man, and is spoken of as the *man,* Christ Jesus. He was the son of the eternal God, but he expressly

declares that he was neither omniscient, omnipotent, nor omnipresent; for he says, Mark XXIV:32 : (*a*) "Of that day and hour knoweth no man, no not the angels which are in heaven, *neither the Son*, but the Father; and John V:19, (*b*) "*The Son can do nothing of himself*;" and John VI:15, (*c*) "I was glad for your sakes *I was not there*". But God possesses all these attributes. Though Jesus Christ is not God, his office is unique, his name is above every name, save God alone. He was illuminated with a spiritual insight and knowledge immeasurably beyond any other man. Though there have been other great teachers and reformers *he overtops them all; His teaching includes and comprehends all the good in all other systems of religion and surpasses them immeasurably in their lofty purity and in their scope and influence upon the world. His life and doctrines are simply matchless!*

Baptism and the Lord's Supper.

Universalists, as a rule, believe in the ordinances of Baptism and the Lord's Supper, but these are symbols which serve as aids to faith and spiritual life, a most excellent means of grace, but are not regarded as saving ordinances, without which one must forever remain out of the heavenly kingdom! Nothing of the sort. But they are a means of turning our thoughts backward in remembrance of Christ upon Calvary, *and upon the matchless life of love and self-sacrifice which he lived for the good of mankind.* The emblems of his broken body and spilled blood, move us to feel deeply the power of his example and stir us to nobler living.

The Atonement.

Our church believes in the atonement, but *not* in a vicarious sense. Jesus suffered *for us, but not in our stead.* We once heard a good Presbyterian D. D. illustrate what Christ had done for us, in this way. Speaking to some

Sunday-school children he said: "My young friends, I want to tell you what Christ has done for us. Let us suppose that we are a family. I am the head of the family and you are my children. I lay down rules for the government of my family, for the government of your conduct. But little Mary violates those rules. She is, therefore, guilty, and it becomes my duty to punish little Mary. She deserves the punishment, and good government requires that she pay the penalty for her wrong doing. I raise the rod to let the blow fall upon her back, when little Willie steps up to me and pleadingly says: 'Father, don't punish Mary, but punish me instead'!"

Now this good doctor did not complete this fiction by saying that he actually *punished* innocent Willie and *let the guilty Mary escape*; and we more than half suspect that his own kind heart rebelled against the conclusions of the metaphor. His conscience must have smitten him and kept him from reciting the closing act of this drama which so miserably caricatures the conduct of our Heavenly Father. What parent could have such a heart of stone as to punish his innocent child as a satisfaction for the sins of the guilty one, who had violated his commands? Monstrous thought! But is it not in keeping with that teaching which says that our heavenly Father has created His children, *knowing* they would transgress His laws, and be foredoomed to an endless life of sin and pain; and then, in order that they might have a possible chance of escape from this doom, He sends His spotless Son to be sacrificed on the cross, that *his* suffering might be counted *instead* of the punishment due to the guilty? O, what a travesty upon the pure and undefiled religion of Jesus! An infinite God represented as resorting to a subterfuge like this!

By how much would the child or the sinner be made better by *escape* from the *just* consequences of wrong doing? How does punishing *another* for *our* sins, *save us?*

Is *this* salvation? Is justice slain! Is mercy an empty name! Out upon such *mis*representation of "what Jesus did for us!"

Romans v:11, is the only place in the New Testament where the word *atonement* occurs and it is universally admitted that it here means *reconciliation*, and it is so translated in the R. V. Dr. Paige, in his commentary, says this was, formerly, the ordinary meaning of the word as is evident from ancient usage. Christ came to *reconcile man to God*, not God to man; to make him *at one* with the Father, and they who attempt to support the theory of *vicarious* atonement wrest the scriptures from their rightful meaning—the *at-one-ment*, or reconciliation.

PRAYER—REPENTANCE—CONVERSION—FORGIVENESS.

Universalists believe in *Prayer*, in *Repentance*, in *Conversion*, and *Forgiveness*. But *prayer* is not believed in by them as a means to placate God's wrath. Its purpose is to place us in right relations with God, by its reflex influence upon our hearts, preparing us to receive His blessings which are ever ready to descend upon the devout believer. Men should pray without ceasing, i. e. they should always have a prayerful spirit. Prayer is the soul's sincere desire whether uttered or unexpressed. *Repentance* is godly sorrow for sin and leads us to put away our sins, to reform our lives. *Forgiveness*, in the Universalist view, does not imply the *omission of just punishment* as commonly taught. Forgiveness always follows true repentance and means that the forgiven, the penitent, is treated as though the wrong had not been committed, except that in no case does the Bible warrant us in the belief that by repentance we may escape just punishment for our sins. *Conversion* is such a change in our convictions of what is right and duty as to lead us to "cease to do evil and learn to do well." If we have been in the "broad road to ruin"

it is to turn about and "enter in at the straight and narrow gate," to strive to "do unto others as we would have them do unto us," to love God and our fellow men as we love ourselves; this is, at least, the high standard toward which the converted man should struggle, faithfully, day by day, and always.

Probation—Endless Hell—Total Depravity—Personal Devil—Satan.

These dogmas are denied by Universalists as being fictions coming from the imaginations of a mediaeval age. "Devil" is merely a personification of evil. "Satan" denotes *any* adversary—an enemy. *Man* is a mixed being, with a tendency to evil, but with lordly aspirations for good. If man were *totally depraved* he would not be worth the saving; but in the sight of God, man—even the sinner—is of priceless value; and for this reason He sent His Son to suffer and die for us. If man were totally corrupt there would be nothing in him to save. What is wholly rotten cannot be purified. *There is no man so bad but retains some spark of goodness.* Man is created in the spiritual image of God, *and that image is, and always will be, salvable.* Man, as he comes from the Creator's hand, must be good, though not a perfect being; and it is by *practice* that his powers and faculties are misdirected, perverted. *Hells* there are, but they are here, in this life, and the sinner need not go to them; they will come to him, and will remain with him, to plague and torment him *so long as he remains a sinner, or so long as his best interest requires his chastisement,* whether *here* or *hereafter.* But belief in an *endless* hell has no place in Universalist theology. It is nowhere taught in the Bible, hence it is rejected as one of the inventions of men.

Probation is a term nowhere found in the Authorized Version, and while it occurs twice in Rom. v:4, (R. V.), it

takes the place of the word "experience" in the A. V., and hence, has no such significance as is usually given it by "Orthodoxy." That this life is probationary for the next, is not, therefore, a Scripture doctrine. God needs not to put His children on trial to prove them. He knows our most secret thoughts. "He needeth not the poor device of man" to determine the character of His children. "Known unto God are all His works."

Death no Bar to God's Love.

Our passing from this world to the next cannot change the relation of God to us. He is our Father now and we are His children, and this relation will never cease. "For I am persuaded that neither *death*, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. VIII:38, 39. "Can a mother forget her sucking child?" "Yea, they may forget," but we are assured that God will never forget us. Isa. 49:15. His love for His children is deathless. He is *unchangeable*, and since He 'loves us, *while we are yet sinners*,' *no time can come when His love will be withdrawn.* And we are told, (Rev. XXI:25) that "*the gates*" *of the heavenly Jerusalem* "*shall not be shut at all.*" The dogma of probation is, therefore, without foundation in the Holy Scriptures, and should be discarded by all. But this fact gives no license for the abuse of our privileges, *here* and *now;* for "the wicked *are* as the troubled sea," they have *no rest* day nor night." Man's happiness can be secured alone by a righteous life and his happiness hereafter will be augmented thereby.

Punishment After Death.

Universalism has been falsely charged with denying after-death punishment. Universalism neither denies nor affirms after-death punishment. There are a few Univer-

salists who believe that conscious suffering is limited to our fleshly existence. And some have charged certain of the Ballou Universalists with upholding what is called the "death and glory" theory, yet those who seem to have known most intimately the views of that class, usually disclaim so bald a statement of their belief. We are assured of their belief in some sort of future discipline, which they rightly construe as one phase of punishment after death—namely, that failure to develop our religious faculties *here*, incurs *loss* of happiness *there*. We think that at the present day, there are very few, if any, of our clergy, who proclaim disbelief in punishment after death, though such views are held by some of the laity. On the other hand, some of the early preachers of Universalism *believed in long ages of future punishment for the wicked*, but it is perhaps true that this view is not held by any clergyman in fellowship with our church at the present day.

Speaking for ourself, alone, and yet no doubt reflecting the opinion of the great majority of our members, we regard the "death and glory" theory, whether held by many, or by few, as unscriptural, unreasonable, unjust and immoral in its tendency. The wilful murderer, himself cut off in the act, will carry with him, into the spirit world, his memory and his conscience, to plague and torment him so long as God in His wisdom finds it to be for the good of the offender. This punishment will be both just and merciful; it is never vindictive, and *it cannot be endless*. But that such a wicked act should be an open door to a higher life, free from all pain or sorrow, and which, had the culprit remained here to old age, and fully penitent, would have caused him compunction of conscience so long as he lived, does not seem to accord with the scripture which says, "God will by no means clear the guilty," nor does it commend itself to our mind as carrying with it that moral obligation and binding force, impelling to

duty, which we find everywhere else emphasized and amplified, by precepts of the Bible, by man's experience, and by the deductions of sound reason. The assurance that comes to us from all these sources which throw light on the government of God, is, that if we violate His laws, punishment follows, *relentlessly*, not always immediately, and *all* at once, but often extending through a long course of time, *and yet with* CERTAINTY. Hence to say that death, as an accident, or as a natural event, furnishes sufficient cause for God to hold one of His laws in abeyance, we find no warrant in His Word, nor elsewhere, for believing. Besides *salvation* is a matter of *growth*—"first the *blade*, then the *ear*, then the *full corn in the ear*", is God's order in the spirit realm as in the evolutions of nature. If the religious or spiritual life be not begun *here, it must begin there;* and we are to "*grow* in grace and in the knowledge of the Lord Jesus Christ." There can be no sudden unfolding of these powers, by reason of death, or anything else, to enable us to bask, *at once*, in the exquisite joys of the redeemed, in the world to come. Success in the life of the soul, like success in every other department of our lives, must be *won; it is never thrust upon us suddenly, unmerited*, here, or hereafter. But the toil and struggle to win the goal, the pearl of great price, will be amply rewarded and our joys will increase as the struggle is continued. A never-ending growth in the life of the soul seems "our destined end and way." An everlasting development of our powers, forever growing *toward* the perfections of God, is the glorious hope which is revealed for all God's intelligent creatures.

NATURE AND OFFICE OF PUNISHMENT.

Although Universalism neither affirms nor denies after-death punishment, yet it does affirm with all the force it can command, the *certainty* of *just* punishment *for all*

sin. And it also asserts that *punishment is* REMEDIAL, *and that it will continue so long as sin continues, or so long as the good of man requires it.* But being remedial it necessarily follows that *it must come to an end, so soon as its remedial agency ends.* Verse 46, of the XXV chapter of Mathew, is commonly regarded as the sheet-anchor of the doctrine of endless punishment, and yet, singularly enough, "Orthodox" commentators usually overlook the important fact that the Greek word here translated punishment completely overthrows their theory as to the teaching of this text. *Kolasis* is the Greek word thus translated, and it clearly teaches the *remedial* character of the punishment here predicted. Eminent Greek scholars and biblicists say that this word conveys the idea of "pruning" or "chastisement". We prune trees and vines that they may become more fruitful, and thus God's punishments or chastisements are a means of making us more fruitful in good works. Punishment is, then, a *means to an end,* and *not an end in itself.* God is not revengeful; but always he punishes *because* his punishments are beneficent. Remember this, dear reader, and put far from you the idea that God ever becomes angry and revengeful, in the sense that men do. His ways are above our ways, and His nature is such that *he could not permit endless evil.* Being infinite in power and knowledge, for him to *permit* an endless evil would be equivalent to being the author of it.

AION-AIONIOS—EVERLASTING, ETERNAL, FOREVER, FOREVER AND EVER, ETC.

But some objector may say that the punishment here spoken of is expressly said to be *everlasting.* We reply that "everlasting", in the Bible, does not mean *endless. Endless* punishment, *endless* hell, *endless* damnation, are nowhere spoken of in the Bible. The Greek words, *aion, aionios,* translated "everlasting", "eternal", "forever and

ever", "etc.", in the New Testament, never of themselves, imply endless duration. We are told by able Greek scholars that *olam* in the Hebrew Scriptures was translated into the Greek Septuagint by *aion-aionios,* and this, in turn, into our common English Bible, by the words "everlasting", "eternal", "etc." But all authorities define *olam* as denoting *indefinite* duration; and since the translators must translate *olam* by a word having the same significance, it follows that *olam, aion,* and *everlasting,* are equivalent expressions, each denoting *indefinite* duration. Thus we are furnished with the most reliable evidence that "everlasting" does not convey the sense of endlessness. The most that may be said of this word, is, that its meaning is to be determined by the *nature* of that to which it is applied. But we have already shown that punishment is remedial in its nature, which precludes the possibility of its being endless; and since these words, *supposed* by some, to mean endless, when applied to punishment, are quite commonly applied, in the Bible, to things long since come to an end, (and many times it is so applied to the Jewish age, which ended more than 1800 years ago), we readily see, that in the text above, it cannot have the sense of endless; and if not there, certainly *endless* punishment is no where taught in the Bible.

Further than this, we are strongly inclined to the opinion, now held by many, that "everlasting", and "eternal", in the verse above, *have no reference to duration at all.* In the Revised Version the translators have substituted "eternal" for "everlasting", making the verse read: "And these shall go away into eternal punishment: but the righteous into eternal life" Many now understand the word "eternal" to mean "spiritual"—the one class to receive "spiritual" punishment and the other to receive "spiritual" life, without any reference to duration.

"But" says the objector, "if eternal punishment does

not mean endless punishment, then eternal life does not mean endless life, and we have no assurance of an immortal life of happiness beyond the grave". We reply, again, that our faith in the soul's immortal and happy existence, is not predicated upon the words "eternal life". "The words which express this doctrine of the soul's immortal and happy existence," says Dr. Hanson*, who has translated the Four Gospels, "are words that are never used in the Bible to express limited duration, and are *akataluton*, imperishable; *amarantos*, and *amarantinos*, unfading; *aphtharto*, immortal, incorruptible; and *athanasian*, immortality"; and he refers us to the following scriptures in support of his statement: (Heb. VII:16; I. Pet. I:3, 4; V:4; I. Tim. I:17; VI:16; II. Tim. I:10; Rom. I:23; II.7; I. Cor. IX:25; XV:42, 51, 54.)

Thus it will be seen that there were words in common use by the contemporaries of Jesus, which unequivocally denote endlessness; but the fact that he never applied them to punishment, is the strongest evidence that he did not intend to teach that punishment would be never-ending.

The Resurrection.

What is meant by the "resurrection of the dead"? Many suppose the bodies we now have will be raised, but the phrase, "resurrection of the body," never occurrs in the New Testament. The Scriptures do not teach the *exact identity* of existence hereafter, but on the other hand declare a *change*. Says the Apostle Paul: "But some man will say; How are the dead raised up? and with what body do they come?" And he answers: "Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, *thou sowest not that body that shall be, but bare grain*, it may chance of wheat or of some other grain: But God giveth it a body as it hath pleased him,

*"Aion-Aionios," by Rev. J. W. Hanson, D. D.

and to every seed his own body." I. Cor. xv:35-38. "It is sown a natural body it is raised a spiritual body," verse 44. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," verse 50. Paul here declares that our mortal or perishable bodies cannot go into the immortal world, and that in the resurrection state we shall possess "spiritual bodies." And this is not asserted of any one class of persons, but "the dead," without limitation, are to be raised *incorruptible*, (verse 52), and this is in conformity with the scripture which says: "As in Adam all die, even so in Christ shall all be made alive." "That a relation exists between the 'spiritual body' and the 'natural body,' in some degree analogous to that which exists between the butterfly and the worm, and between the blade and the seed, is not intrinsically improbable," says Dr. Paige. Vol. v. p. 233.

A SIMULTANEOUS, UNIVERSAL RESURRECTION

is thought to be the teaching of the Bible, by those who believe that God will literally bring all the dead before Him, at the end of the world, to pass judgment upon them. But Universalists deny that the Bible teaches this doctrine; and to the contrary they assert that it teaches that the resurrection is *progressive*. Says Dr. Paige: "The Scriptures indicate that the resurrection had commenced, and was in progress, in the days of Christ and the Apostles." This is evident from the fact that Moses and Elijah appeared on the "high mountain," and conversed with our Lord, when he was transfigured. Mat. xvii:1-9. Moses and Elijah had been dead for centuries; yet they appeared and conversed as living beings. We are also told that "He is not a God of the dead, but of the living: for *all live unto Him*". Luke xx:37, 38. Paul also desired to be *absent* from the body and *present* with the Lord, (II. Cor. v:8), indicating

that no great length of time would intervene between the death of the body, and the spirit's return unto God, whatever that may mean. The inference we draw, is, that the separation of the spirit from the "natural" body, by which it is released from its earthy environments, and its being clothed upon with a "spiritual" body, or transformed so as to preserve some close relation, or identity, between the new body and the old, is substantially, what is here taught.

THE JUDGMENT-DAY.

Does the Bible teach the doctrine of a general Judgment at the end of this world, as is commonly taught by Partialist creeds? Universalists unanimously dissent from such belief. They are not unfamiliar with the few texts, *supposed* to teach this doctrine, and which, carelessly read, may *seem* to teach it. One of the texts claimed in support of that view, is Acts XVII:31, wherein we, are told that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." As to the phrase, "hath appointed a day, etc.", we are told that "with God a thousand years are as a day". The "day", here specified, is the *time during the reign of Christ*, or in other words the "*gospel day*", and began with his reign on earth, and will continue until he delivers his kingdom up to God, who then becomes "*all in all.*" I. Cor. XV:24-28. The language (II. Cor. V:10), "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, *according* to that he hath done, whether *it be good or bad*", is highly figurative; and yet, the fact that all who are judged, are to receive for *both* the *good and evil*, precludes the thought of a judgment in which the reward is *all* good, or *all* evil. And since Christ expressly says: "*For judgment I am come into the world*", (John IX:39), and "*Now* is the judgment of this world", (John XII:31); and since the Revised

Version translates the phrase, "must all appear", by "*must be made manifest*" it is clear, that his "judgment-seat" must be *in the world*, that his judgments are *here on the earth*, and are meted out continuously, according to our deserts. We are told that when God's judgments *are in the earth* the inhabitants learn righteousness, (Isa. 26:9); and this by implication destroys the validity of a judgment deferred some thousands of years, as must be true in case of a general judgment *at the end of time*. A judgment so far removed, would not deter the wrong-doer, and punishing one with *endless* perdition, and rewarding another with *endless* bliss, would not be *according* to the *deeds* done in the body, for *all* have done *both good and evil*. God will bring *every work* and *every secret thing* into judgment. This we fully believe, but we are told that, "If any man's work shall be burned, he shall suffer loss: *but he himself shall be saved*; yet so as by fire". I. Cor. III:15; (Ps. CV:7; Deut. 10:18; Ec. III:16; Isa. XLII:4; Jer. XXIII:5; John V:22, 27, 30; IX:39; XII:31.)

Says Dr. Paige: "Judgment is not delayed to a far distant period, and then rendered according to past character instead of present; but throughout the reign of Christ he renders to every one a reward appropriate to his present character and each change of character involves a corresponding variation in the reward. This judgment is now in operation in the present world. We are as truly before the judgment-seat of Christ now as we ever shall be; we are already manifest in his sight." God sees our hearts and knows our most secret motives at all times; and his judgments and punishments are constantly being administered. He rewards and punishes us, here, and hereafter, according to our just deserts. He does not need to hold a court of assize to determine our merits or demerits. Therefore, let each doubting soul be encouraged, and

"With patient heart thy course of duty run;
God nothing does, nor suffers to be done,
But thou would'st do thyself, if thou could'st see
The end of all he does, as well as he."

From what has been said in this chapter the reader may see that Universalists have a "Thus saith the Lord" for what they believe and teach. We say: "Search the Scriptures"; and we now invite attention to some of the many Bible-proofs of this doctrine.

CHAPTER III.

BIBLE PROOFS OF UNIVERSALISM.

One adequate support
For the calamities of mortal life
Exists, one only ;—an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.

—*Wordsworth.*

This "assured belief" may be had by a careful study of the Holy Scriptures of the Old and New Testaments; but that specious plea, so often heard, for being on the "safe" side, the fear of interminable woe in the life to come, is the bugbear that keeps thousands from making any proper investigation of the Bible teaching upon this theme. And out of this plea, this concession to fear, come a troop of subterfuges to evade logical conclusions from premises admitted to be sound and well-established. For example, it is universally conceded by theologians that God is infinite in Goodness, Knowledge, and Power; and this being admitted Universalism follows inevitably. For if one says God *can*, but *will not* save all men, He denies the *infinite goodness* of God, or if he says God *wills* the salvation of all, but *cannot* save all, he denies the *omnipotence* of God. Let it once be conceded that God is Almighty, Omniscient, and *perfect* in Goodness, and there remains no possible

ground on which to stand, short of the ultimate well-being of the entire race of man. This proposition needs no argument to strengthen it. Indeed it cannot be strengthened. The logic is impregnable. Let us see, then, what the Bible says, concerning God's goodness, power, and knowledge.

God's Goodness.

Ps. 36:7. *How precious is thy loving-kindness, O God !

Ps. 100:5. For the Lord is good ; His mercy endureth forever.

Ps. 119:90. Thy faithfulness is unto all generations.

Ps. 136:1. "His mercy endureth forever," is repeated twenty-six times in this one chapter.

Ps. 145:8, 9. The Lord is gracious and *full of compassion;* slow to anger and of great mercy. The Lord is *good to all;* and his tender mercies are over all his works.

Ps. 145:14-17. The Lord upholdeth all that fall, and *raiseth up all those that be bowed down.* The eyes of all wait upon thee ; and *thou givest them their meat in due season.* Thou openest thine hand and *satisfiest the desires of every living thing.* The Lord is righteous in all his ways and gracious in all his works.

Isa. 25:8. The Lord God will wipe away tears from off *all* faces.

Mat. 5:43-45. Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you *love* your enemies, and pray for them that persecute you : that ye may be the sons of your father which is in heaven : for He maketh His sun to rise on the *evil* and the *good,* and sendeth rain on the *just* and the *unjust.* [Would God ask us to *love our* enemies if *He hates His ?*]

Mat. 19:17. There is none good but one, that is God.

*In this chapter we quote from the Revised Version.

God's Almightiness.

Gen. 17:1. I am Almighty God.

Isa. 46:10, 11. I am God and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done; saying my counsel shall stand, and *I will do all my pleasure.* Yea I have spoken, I will also do it. (See also 43:11, 13.)

Ps. 115:3. He hath done *whatsoever he pleased.*

Dan. 4:35. He doeth *according to His will* in the army of the heaven, and among the inhabitants of the earth and none can stay His hand or say unto Him, What doest thou?

Mat. 19:26. With God all things are possible.

Rom. 13:1. There is *no* power but of God.

God's Knowledge.

Job 34:21. For His eyes are upon the ways of a man, and He seeth all his goings. Verse 25, Therefore He taketh knowledge of their works.

Ps. 44:21. For He knoweth the secrets of the heart.

Acts. 15:18. Who maketh these things known from the beginning of the world.

Rom. 11:33. O the depth of the riches both of the *wisdom* and the *knowledge* of God! how unsearchable are His judgments, and His ways past finding out!

God's Nature.

I. John 4:8. God is love. Rom. 13:10. "Love worketh no ill to his neighbor."

While texts may be wrested from their connection, and rightful meaning, and made to favor almost any false doctrine, yet when honestly employed they may be used to show the general *trend* and *scope* of Bible teaching; and this trend and scope, including the *principles* laid down, are

a much safer guide to their teaching, than any other plan of studying their meaning. We propose to show that this *trend* points clearly to the triumph of Good over Evil.

EVIL—SIN.

Evil is in the world, but for what purpose it is permitted, is to many a very dark problem; and without a revelation upon the subject its purpose would be far to see. Says Chauncey Hare Townsend:

"Give evil but an end—and all is clear!
Make it eternal—and all things are obscured!
And all that we have thought, felt, wept, endured,
Worthless. We feel that e'en if our own tear
Were wiped away forever, no true cheer
Could to our yearning bosoms be secured
While we believed that sorrow clung uncured
To any being we on earth held dear.
Oh, much doth life the sweet solution want
Of all made blest in far futurity!
Heaven needs it too. Our bosoms yearn and pant
Rather indeed our God to justify
Than our own selves. Oh, why then drop the key
That tunes discordant worlds to harmony!"

UNIVERSALISM is the only "*key* that tunes discordant worlds to harmony"; and since God has revealed Himself to the world, we are permitted to draw conclusions in harmony with His own nature and character. We know that a *pure* fountain cannot send forth an *impure* stream; and since God is the source of infinite purity and perfection, we can readily believe that *His providence is working out, through the agency of evil, man's highest good.* The Bible and human experience disclose God's purpose in the temporary sorrows and afflictions of life; and the former points to the time when *sin* shall be "finished", ended. In the very first book of the Bible the destruction of sin, or

evil, is prefigured under the similitude of a serpent. Christ, the seed of the woman, is to bruise the serpent's head. The "head" being the *vital* part, its bruising typifies the "death", or end of sin.

With these introductory remarks we proceed to catalogue, for convenience of review, some of the very great multitude of passages which clearly point to this "larger hope." Many of them are explicit, requiring no comment, save this: that to arrive at any right conclusion we should ever keep in mind the *nature* and *character of God;* and that *sin,* and not some external danger in the world to come, is what Christ is to redeem us from.

Why Mankind was "Subjected to Vanity."

Rom. 8:20. For the creation [all mankind, says M'Knight] was subjected to vanity, not of its own will, but by reason of Him who hath subjected it, in hope that the creation itself, [all mankind], also *shall be delivered from the bondage of corruption* into the liberty of the glory of the children of God.

Sin Shall be Destroyed.

Gen. 3:15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel.

Hosea 10:8. The sin of Israel shall be destroyed.

Heb. 9:26. But now once at the end of the ages hath He been manifested *to put away sin* by the sacrifice of Himself.

Salvation is from Sin.

Mat. 1:21. And thou shalt call His name Jesus: for it is He that shall save His people from their *sins.*

John 1:29. Behold the Lamb of God which taketh away the *sin* of the *world.* (See I. Tim. 1:15).

Gal. 1:4. Who gave himself for our *sins*, that He might deliver us out of *this present evil world* according to the *will* of our God and Father.

Acts 3:26. God having raised up His Servant, sent him to bless you, in turning away every one of you from your *iniquities*.

THE DEVIL AND HIS WORKS WILL BE DESTROYED.

Heb. 2:14, 15. Since then the children are sharers in flesh and blood, He himself in like manner partook of the same; that through death He might *bring to naught* him that had the power of death, that is, the *devil;* and might deliver all them *who through fear of death were all their lifetime subject to bondage.*

I. John 3:8. To this end was the Son of God manifested that He might *destroy* the *works* of the *devil.*

DEATH SHALL BE ABOLISHED AND PAIN AND SORROW BE NO MORE.

Hosea 13:14. I will ransom them from the power of the grave; I will redeem them from *death.*

I. Cor. 15:25, 26. For He [Christ] must reign, till He hath put all His enemies under His feet. The last enemy that *shall be abolished* is *death.*

Rev. 21:3, 4. And God himself shall be with them and be their God: and He shall wipe away every tear from their eyes, and *death shall be no more;* neither shall there be *mourning*, nor *crying*, nor *pain any more.*

DEATH AND HADES CAST INTO THE LAKE OF FIRE.

Rev. 20:14. And death and hades [hell in A. V.] were cast into the lake of fire.

WILL GOD CAST OFF FOR EVER?

Lam. 3:31–33. For the Lord will *not* cast off for ever. For though He cause grief, yet will He have compassion

according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men.

God's Punishments are Remedial.

Isa. 57:17, 18. For the iniquity of his covetousness was I wroth and smote him, I hid my face and was wroth: and he went on frowardly in the way of his heart. I have seen his ways and will *heal* him: I will lead him also and restore *comforts* unto him and his mourners.

Ps. 94:12. Blessed is the man whom thou chasteneth, O Lord, and teachest out of thy law; that thou mayest give him rest from the days of adversity.

Ps. 119:67. Before I was afflicted I went astray; but now I observe thy word. Verse 71, It is good for me that I have been afflicted; that I might learn thy statutes. Verse 75, I know, O Lord, that thy judgments are righteous, and that in faithfulness thou hast afflicted me.

Prov. 3:11. My son, despise not the chastening of the Lord: neither be weary of his reproof: for whom the Lord loveth He reproveth; even as a father the son in whom he delighteth.

Heb. 12:6. For whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth. Verse 7, For what son is there whom his father chasteneth not?

Heb. 12:10, 11. For they verily for a few days chastened us as seemed good to them; but he for our *profit*, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterwards it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

I. Cor. 3:15. If any man's work shall be burned, he shall suffer loss, *but he himself shall be saved? yet so as through fire.*

Will God Keep Anger Forever?

Jer. 3:12. I am merciful saith the Lord. I will not keep *anger* forever.

Ps. 30:5. For His anger is but for a moment; in His favor is life; weeping may tarry for the night, but joy cometh in the morning. (Also Ps. 99:8; 103:9.)

Isa. 57:16. I will not contend forever, neither will I be always *wroth*: for the *spirit should fail before me and the souls which I have made.* [That is, the spirits and souls of men could not endure the endless wrath of God: they would fail or cease to be.] (Isa. 54:8; 57:16.)

Micah 7:18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His *anger* for ever, because He delighteth in mercy.

Is God Unmerciful to Unbelievers?

Rom. 3:3. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?

Rom. 11:32. For God hath shut up *all* unto disobedience, that he might have *mercy* upon *all.*

Rom. 3:22, 23. For there is no distinction; for *all* have sinned and fall short of the glory of God: being justified freely by His grace through the redemption that is in Christ Jesus.

II. Sam. 14:14. Neither doth God take away life, but deviseth means, that he that is banished *be not an outcast from Him.*

Ps. 89:30-33. If His children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. *But my mercy will I not utterly take from him, nor suffer my faithfulness to fail.*

WILL GOD'S MERCY EVER BE WITHDRAWN?

Ps. 100:5. For the Lord is good; His mercy endureth for ever, and His faithfulness unto *all* generations.

Isa. 49:15. Can a woman forget her sucking child, etc.? Yea, these may forget, yet will not I forget thee.

ALL FAMILIES AND NATIONS SHALL BE BLESSED.

Gen. 12:3. And in thee shall all the *families* of the earth be blessed. Gen. 26:4. And in thy seed shall all the *nations* of the earth be blessed.

Acts 3:25. In thy seed shall all *the families* of the earth be blessed.

ALL PEOPLES, NATIONS, AND LANGUAGES SHALL SERVE HIM.

Dan. 7:14. And there was given Him dominion, and glory, and a kingdom, that all the *peoples*, *nations* and *languages* should *serve* Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

Ps. 86:9. All nations whom Thou hast made shall come and *worship* before thee, O Lord; and they shall glorify thy name.

A GOSPEL FEAST FOR ALL PEOPLE.

Isa. 2:2. And it shall come to pass in the latter days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations* shall flow unto it.

Isa. 25:6–9. And in this mountain shall the LORD of hosts make unto *all peoples* a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations. He hath swallowed up death for ever: and the Lord God will wipe away *tears* from off *all faces;* and the reproach of His

people shall He take away from off *all the earth;* for the LORD hath spoken it.

"ALL THINGS IN CHRIST."

Eph. 1:9, 10. Having made known unto us the mystery of His will, according to His good pleasure which He purposed in Him unto a dispensation of the fullness of the times, to sum up *all things in Christ,* the things in the heavens and the things upon the earth.

I. Cor. 15:22. For as in Adam all die, so also *in Christ* shall *all* be made alive.

II. Cor. 5:17. If any man be in Christ he is a new creature.

ALL SHALL FEAR, GLORIFY, AND WORSHIP THE LORD.

Rev. 15:4. Who shall not *fear,* O LORD, and *glorify* thy name? For Thou only art holy: for all *nations* shall come and *worship* before thee.

*OBJECTION ANSWERED—ALL WILL NOT COME TO CHRIST.

Ps. 65:2. O thou that hearest prayer, unto thee shall all flesh come.

Ps. 86:9. All nations whom thou hast made shall come and *worship* before thee.

Ps. 110:3. Thy people offer themselves *willingly in the day of thy power.*

Isa. 11:10. And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious. (Also 60:14; 55:5.)

Gen. 49:10. And unto him shall the obedience of the peoples be.

Zech. 13:9. They shall call on my name and I will hear

*In the preparation of this chapter we have been assisted by the use of a small work, "The Book of Promises," by S. B. EMMONS.

them; I will say, It is my people; and they shall say, The Lord is my God.

John 12:32. And I, if I be lifted up from the earth, will draw *all men* unto myself.

John 3:35. The Father loveth the Son and hath given all things into his hand.

John 16:15. All things whatsoever the Father hath are mine.

John 17:10. And all things that are mine are thine, and thine are mine.

John 17:2. Even as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He should give eternal life.

John 6:37. *All* that which the Father giveth me *shall come unto me*; and him that cometh to me I will in no wise cast out. (See Parable of Prodigal Son, Luke 15:11.)

John 6:38. For I am come down from heaven, not to do mine own will, but the will of Him that sent me.

John 6:39. And this is the *will* of Him that sent me, that of all that which He hath given me *I should lose nothing*, but should raise it up at the last day.

John 6:45. It is written in the prophets, And they shall *all* be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.

Confessing to God.

Rom. 14:11. As I live saith the Lord, to me every knee shall bow, and every tongue shall confess to God.

Confessing Christ.

Phil. 2:9-11. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

Salvation for All.

Luke 2:10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord.

Luke 3:6. And all flesh shall see the salvation of God.

Luke 13:20,21. And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal *till it was all leavened.*

Luke 15:4. [This is the parable of the Lost Sheep which typifies Christ bringing home the last lost soul.] John 10:16. And they shall become *one* flock, *one* shepherd.

Luke 15:8. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently *until she find it.*

John 3:7. Marvel not that I said unto thee, Ye *must* be born anew.

John 3:17. For God sent not the Son into the world to judge the world; but that the world should be saved through Him.

John 4:42. For we have heard for ourselves, and know that this is indeed the Saviour of the world.

Adoption as Children, Sons and Heirs of God.

Rom. 9:26. And it shall be that in the place where it was said unto them, Ye are not my people, there shall they be called sons of the living God.

Gal. 4:4,5. God sent forth His Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of *sons.*

Rom. 8:17. And if children, then heirs; heirs of God, and joint-heirs of Christ. (See also II. Cor. 6:18; Eph. 1:5,6; I. John 3:1,2; Gal. 3:29.)

Mal. 2:10. Have we not all one Father? Hath not one God created us?

GOD THE SAVIOR OF ALL MEN.

Titus 2:11. For the grace of God hath appeared bringing *salvation to all men.*

I. Tim. 4:10,11. For to this end we labor and strive, because we have our hope set on the living God, *who is the Saviour of all men,* specially of them that believe.

GOD WILLS THE SALVATION OF ALL.

I. Tim. 2:4. Who *willeth* that all men should be saved and come to the knowledge of the truth.

CHRIST THE SAVIOR OF THE WHOLE WORLD.

I. John 4:14. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.

I. John 2:1,2. And if any man sin we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world. (It is a "*common* salvation," Jude 1:3.)

II. Cor. 5:19. God was in Christ *reconciling the world unto himself.* (See Ps. 2:8; Isa. 45:23,24.)

I. Cor. 15:49. As we have borne the image of the earthy we *shall* also bear the image of the heavenly.

Isa. 53:11. He [Christ] shall see of the travail of his soul and shall be satisfied.

CAN DEATH SEPARATE US FROM THE LOVE OF GOD?

Rom. 8:38. For I am persuaded that neither *death,* nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. 14:8,9. For whether we live we live unto the

Lord; or whether we die, we die unto the Lord: *whether we live*, therefore, *or die*, we *are* the Lords. For to this end Christ died, and lived again, that He might be Lord of *both* the *dead* and the *living*.

II. Cor. 4:1. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. (See Eccl. 12:7—"the *spirit* returns to God.")

ALL SHALL BE TAUGHT OF GOD.

Heb. 8:11. And they shall not teach every man his fellow-citizen, and every man his brother, saying know the Lord: for *all shall know Me* from the least to the greatest of them.

GOD SHALL BE ALL IN ALL.

I. Cor. 15:24,25. Then cometh the *end* when He shall deliver up the kingdom to God even the Father; when He shall have abolished all rule, and all authority and power. For He must reign, till He hath put all His enemies under His feet.

I. Cor. 15:28. And when all things have been subjected unto Him, then shall the Son also himself be subjected to Him that did subject all things unto Him, that God may be *all in all*.

Rom. 11:36. For *of* Him, and *through* Him, and *unto* Him, are *all things*.

WILL GOD'S WORD ACCOMPLISH HIS PLEASURE?

Isa. 55:10,11. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but *it shall accomplish that which I please*, and it shall prosper in the thing whereto I sent it.

THE DEAD SHALL BE RAISED INCORRUPTIBLE.

I. Cor. 15:51-53. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and *the dead shall be raised incorruptible*, and we shall be changed. For this corruptible *must* put on *incorruption* and this mortal *must* put on *immortality*.

THE RESTORATION OF ALL THINGS.

Acts 3:21. Whom the heaven must receive until the times of *the restoration of all things*, whereof God spake by the mouth of His holy prophets, which have been since the world began.

THE WONDERFUL VISION OF ST. JOHN THE DIVINE.

Rev. 5:13. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever.

Rev. 22:3. "And there shall be no curse any more"!

Dear reader, is not this a glorious result which these Scriptures set forth? And are they not just what we should expect of a God of infinite love and wisdom and power? By this great array of passages we have shown that God's *nature* is *love*; that He is *perfect* in goodness, knowledge and power; that He permits evil in the world for a purpose; that sin is man's greatest enemy; but that God had a *purpose* in subjecting man to "vanity," that he might be "delivered from the bondage of corruption"; that God has decreed the *end of sin*; and spoken through His holy prophets since the world began, of the "*restoration of all things*"; that salvation is from *sin*; that the *devil* and his *works* are to be destroyed; that death shall

be *abolished*; and death and hell [hades] shall be cast into the lake of fire; that "God will *not* cast of forever"; that His punishments are *remedial*, and hence cannot be endless; that He will *not* keep *anger* forever, but that He is merciful and kind to even unbelievers and the sinful; that His mercy endures *forever*; that all families, nations, kindreds, and peoples shall be blessed, and shall *serve* Him; that He has prepared a "gospel feast" to which *all nations* and *peoples* shall come; that He has purposed to gather together *all things* in Christ; that God is the Savior of *all* men; that He has *willed* and *purposed* the salvation of all men; that He *sent his Son to accomplish this purpose*; and that "He shall see of the travail of his soul and be satsified"; that "every knee shall bow and every tongue confess to God"; that "in the name of Jesus every knee shall bow of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father"; that "all flesh shall see the salvation of God"; that the Good Shepherd goes after the last lost sheep *"until he finds it"*; that "there shall be *one* fold and *one* shepherd"; that it is a "*common*" salvation; that not even *death* can separate us from the love of God; that "*all* shall be *taught* of God"; that God *testifies* that He *will do all his pleasure;* that the "dead," without limit, shall be raised *incorruptible;* that this mortal *must* put on immortality, for *of* Him and *through* Him and *unto* him *are all things*, that God may be *all in all*; and St. John in foretelling the glorious consummation of Christ's work, says that *every created thing in heaven, and on earth, and under the earth, and on the sea, and all things that are in them, shall ascribe "blessing and honor, and glory, and dominion, unto the Lamb of God forever"! Amen! This is Universalism!* And now dear reader, you are asked to consider the reasons for broadcasting this doctrine.

CHAPTER IV.

If Universalism is True why Preach it?

Curiously enough, the above question is still propounded by some of our Partialist friends; but only by those least informed as to the doctrines of Universalism; and the question implies such an obvious misconception of the most elementary principles of Christianity that one is surprised that an intelligent Christian should raise the inquiry. But the reason it is asked, is not far to seek; for they not infrequently inform us that if there is no hell in the next world, they see no use for religion, nor for churches! Now we mean to be perfectly fair in our statements; but if this language means any thing, it means that fear of hell is the incentive that moves such to religious endeavor! To escape hell and get to heaven, is, with such, the meaning of salvation. This false view of salvation has wrought untold mischief to the cause of Christ. Does the reader believe that such motives are worthy the true Christian? Christ sought *to pnrify man's heart* and teach him to love the right *for its own sake*; but this class of religionists turn his church into a sort of insurance office.

Now it is well for society, that evil men be restrained through fear, if no higher motive can be made operative with them; but servile fear is not what prompts the true disciple of Christ to virtuous conduct. "He that feareth is not made perfect in love". No doubt the question at the head of this chapter is often asked with a view to con-

found the Universalist, rather than to elicit the truth, as though no good reasons for preaching it exist; but for the benefit of all sincere inquirers we now present some of the chief reasons why that doctrine should be disseminated. Most of these are so palpable that he who runs may read.

I. *Universalism should be preached because it is true.* No stronger reason exists for preaching any doctrine than that it is true. *Truth is what the world needs.* Untruth, ignorance, is the cause of sin, and sorrow, to an extent which words are inadequate to describe. *Truth* is the greatest *saving influence* in the world, while error leads us astray. Truth is the antidote of error, sin and crime. Said the Master: "Father, sanctify them by thy *truth;* thy word is truth". The truth must be preached that error and wrong may be supplanted, destroyed. Universalism has a great mission to perform in exposing the errors into which the Christian Church has fallen, in regard to the nature and extent of salvation, the nature and purpose of punishment, the atonement, heaven and hell, total depravity, the character of God and his dealings with men—and these alone supply a most potent argument for preaching it.

II. *We should preach Universalism because the Bible teaches it.* We should not hesitate and falter because we fear it "too good to be true". (a) It is taught and exemplified in the *nature and character of God* as revealed in His Son, Jesus Christ. (b) It is itterated and reiterated in the *principles* which underlie all his teachings, whether we view them as presented in the *Golden Rule*, the *Sermon on the Mount*, in the *Lord's Prayer*, in the *Parables*, or in isolated *Chapters*, and in *texts*, innumerable, where Universalism is declared in the "very words" of its advocates.

III. *Preach Universalism because it is reasonable.* The Bible counsels us to exercise our reasoning faculties. "Come, let us reason together saith the Lord". Religion, rightly understood, is reasonable, and Universal-

ism helps us to the most reasonable interpretation of the Scriptures. Reasoning, whether from the *principles* announced, from the *perfections* of God, or from *man's intuitions*, we arrive at the conclusion that the destiny of the race must be upward and onward; that no mistake has been made; that God is a perfect Architect; and hence will produce a perfect work. Many are hindered from seeing and believing this truth, because they think of the work in its *unfinished* form. Like the tapestry weavers who view their work from the wrong side, and do not see the beautiful pattern which the loom is weaving; so men in their spiritual myopia view God's work solely from the wrong side; and do not see the exquisite pattern which the loom of His providence is working out. Reason stands aghast at the thought of an infinite God of love, perpetuating or permitting an endless state of sin and suffering; *while temporary evil finds its solution in God's holy purpose to use, and overrule it, for man's good.* And we may say with the poet, Soame Jenyns, in his "Origin of Evil":

> Scarce any ill to human life belongs,
> But what our *follies* cause, or mutual wrongs,
> Or if some stripes from Providence we feel,
> *He strikes with pity, and but wounds to heal.*

The law written in our own deeper and better selves makes us recoil from the thought of endless sorrow for any of our race; and our intuitions proclaim a higher destiny for all, by their upward longings and nobler aspirations. *Man's spiritual nature being in the image of God, its intuitions are godlike, and these reflect and reveal God's purpose in creating man. That in us, which is most like God, is most trust-worthy, and hence, these longings have a voice which comes from God. It is God speaking in and through us, causing "hope" to "spring eternal in the human breast".*

IV. *Preach Universalism because it proclaims God as the*

Father of all mankind. This doctrine accords with the teachings of Christ as exhibited in many texts and parables. The parable of the Prodigal Son shows that the Father's arms are always open to receive the repentant prodigal, that He is always ready to receive and bless the sinner who turns from the error of his way. The parable of the Good Shepherd also enforces the same great truth. In this parable the Master shows the tender care and solicitude of the Father for *all* His children, even those *outside of the fold.* The Lord's prayer teaches *all* to call God *our* Father; and Christ often speaks of Him as "*my* Father" and "*your* Father"; while we are told that not even a sparrow falls to the ground without our heavenly Father's notice; and that *we* are of much greater value in His sight than many sparrows. The Fatherhood of God, and His fatherly care and yearning tenderness toward His children, are illustrated and amplified, all through the New Testament. Not that He does not hate sin and punish the sinner; but His punishments are administered with a Father's hand, and for the *good* of the punished.

V. *Preach Universalism because it proclaims the Bible doctrine of the Brotherhood of man.* Ours is the only church, save the Unitarian, which explicitly teaches this doctrine and that of the Universal Fatherhood of God. If God is the Father of all, then all are brethren. God is a spirit and we are created in His *image* and are therefore His spiritual children. The *recognition* of the brotherhood of man is what the *world needs to secure right conduct between men.* The Golden Rule will never have its fulfilment, until this truth has become ingrained, in the hearts of men. Christ recognized the truth of man's brotherhood, and taught the highest standard of duty, when He said: "Whatsoever ye would that men should do to you, do ye even so to them". Whenever He proclaimed God as

Father of all, He indirectly announced that men are a common brotherhood.

VI. *Preach Universalism because it is a Missionary doctrine.* (a) By virtue of Universalism being a Christian doctrine, it must needs have the Christ spirit; and its advocates will "go about doing good". They will heed the command: "Go ye into all the world and preach the gospel to every creature". When rightly apprehended Universalism must be understood as reflecting the Master's love and compassion for the poor and needy, for the sick and sorrowing, for the sinful and suffering, of every race and every clime. If true to Christ it will engage in missions wherever a mission can be successfully sustained.

(b) Since Universalism recognizes the entire world as the home of God's family, and the sky their common rooftree, we must see that *our* "field is the world". The brotherhood of man being a doctrine that is fundamental, Universalists would be neglectful of duty, inconsistent toward their doctrines, and untrue to their church, were they to fail to cultivate a broad and generous missionary spirit among their members.

It has not been the fault of our church that she has not italicized this phase of her work, so much as her unavoidable environments; yet we have come far short of doing our whole duty. Of late years, however, the spirit is rapidly growing among us; and soon large sums of money will be raised through bequests and gifts, among our people, to enable us to do work in this vast field, to an extent never dreamed of by some of the fathers. As the necessity for controversial preaching passes away, in fields long held by us, the work of extending the gospel of Universalism to those less fortunate, receives more and more attention. This is in conformity with the true spirit of our doctrines; and there is no reason why the hopeful phase of our belief should "cut the nerve of Missions". Rather

should it stimulate the missionary movement. Hope nerves us to do and dare while doubt and uncertainty paralyze effort. If it is a good thing for the world to be saved, at all, it is a good thing for it to be saved *now;* and since the gospel was specially intended for earth, we ought to do more in making it effective *in the present tense.*

VII. *Preach Universalism because it honors God and places a right value upon man.* 1. It defends our heavenly Father from the false conceptions which a past superstitious age has implanted in the minds of many of his children. (a) In the doctrine of the *sacrificial atonement,* which it has been, and still is, taught by most churches, that God's *wrath* was *appeased* by the *death* of His Son on the cross, God accepting this as a *satisfaction* for the *sins* of mankind, and that Christ endured infinite pain *that the guilty might go free!* In other words the vilest sinner, by accepting Christ, may have Christ's righteousness *imputed* to him, and Christ's suffering *substituted,* and be "ticketed" straight home to glory! But if some struggling soul, be he ever so devoted to truth and right, should be so blinded as not to accept this so-called proffer of mercy, *he is doomed to endless sin and suffering!* Thus our God is represented as worse than the vilest man. Universalism denies this fiction as absurd and unscriptural; and so unjust and unreasonable that if true, it would impeach the character of God.

(b) *Universalism exalts and magnifies the name of the Most High.* It proclaims Him infinite in all His attributes —Omnipotent, Omniscient and Omnipresent; that His nature is love; that His mercy and justice are correlated and correspondent; and, hence, He will work out man's highest good.

(c) Universalism proves by the Bible and by human experience that God's punishments are not arbitary and revengeful, but that they are remedial and beneficent.

2. Universalism denies that man is totally depraved; and asserts, on the other hand, his infinite worth.

(a) He is created in the *image of God*, and although often obscured, through ignorance, and defiled by sin, through the "lusts of the flesh", yet this spiritual image still remains, and *God's value upon it is a priceless one.* (b) It was the sinners for whom Christ died upon the cross. He thought them worth the sacrifice which He made. Man's powers and possibilities are very great and when once redeemed from sin will have their fulfilment in the attainment of God's purpose in creating him.

VIII. *Preach Universalism because it presents right motives for serving God and doing good.* (a) It says we should serve Him "in the beauty of holiness". We are taught to worship Him and love Him because of His love for us; because of His goodness, His knowledge, and His power; and especially are we "to praise Him for His mercy to the children of men". (b) Universalism says that slavish fear is not a religious motive; but that it is *love of the good, the true, the pure, that should lead us to serve and obey Him*—these are the only right motives to Christian conduct. (c) It says we may not hope to escape the just consequences of our wrong actions; for "vice is its own avenger"; but "in doing good there is great reward".

IX. *Preach Universalism because it proclaims the certainty of just punishments.* (a) "He that doeth wrong *shall* receive for the wrong he hath done". (b) "God will by no means clear the guilty". (c) He will punish men "*according to the deeds done in the body.*" *Universalism is the only doctrine that declares with the Bible, for full and adequate punishment for all sin. The "Orthodox"* proclaim *unjust* punishments, *coupled* with *uncertainty*, while Universalists proclaim that *there is no escape from* JUST *punishment. All others*, save Unitarians, *allow some way*

of escape for even the vilest sinner, on the theory of *imputed* righteousness and *vicarious* suffering! Thus these false teachers would defeat the ends of justice, and make of God's mercy an idle mockery.

X. *Preach Universalism because thoughtful people are rejecting the Scriptures on account of the false doctrines and unjust principles which "Orthodoxy" has so long set forth as the teaching of the Bible.* Universalism explains, in accordance with right reason and correct interpretation, those passages *supposed* to teach the doctrine of a cruel God and an endless hell; and it defends the Bible from many of the false charges made against it, by infidels, by reason of this *false* interpretation, which upholds unjust principles, and presents our heavenly Father in a repulsive and monstrous light. Universalism assures us, that, when rightly understood, the principles taught in the Bible, are just and righteous.

XI. *Preach Universalism because it explains many of the dark problems of life.* 1. The ills of this life are accounted for on the ground of God's holy purpose to *discipline* his children *here,* to heighten their joys *there—both here and there if they receive them in the right spirit.* (a) "Our light afflictions work out for us a much more exceeding and eternal weight of glory". Did we not suffer affliction we could never know the joy of freedom from pain and sorrow. These obstacles we contend with, these afflictions we bear, develop our powers, and, in the next life, must make our happiness all the greater, by reason of the contrast. Thus God is schooling us for both this life and the life to come. We should, therefore, accept patiently and submissively, whatever comes to us of evil, that we cannot prevent. "*Be ye reconciled to God*". "Christ was made perfect through suffering", and may we not see our own advancement on this line? (b) What is a "sealed book" here, will be disclosed there. "Now we see

through a glass darkly, but then face to face". "Then we shall know as we are known".

XII. *Preach Universalism because it is a doctrine of hope.* (a) *The dying need this hope.* But hope for *our* friends, for *our* brethren, *for an elect-few*, only, will never satisfy the soul of a true Christian. In God's providence, the Christian must see that *all* are tending *upward*, "to one far off divine event", ere he can be satisfied. He must be able to say with Tennyson:

> "Oh, yes, we trust that some how good
> Will be the final goal of ill,
> To pangs of nature, sins of will,
> Defects of doubt and taints of blood.
>
> "That nothing walks with aimless feet,
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete".

Universalism is a doctrine full of hope and encouragement for all; and no other doctrine is so well fitted to comfort the sick and dying. It bids them look beyond life's sorrows and afflictions, to that "house not made with hands, eternal in the heavens", prepared for each child of God, where all the race of man, no broken family, shall at length come to enjoy Him forever.

(b) *The living need this hope.* The sinful, surrounded by temptation, and all, who are struggling against adversity, to develop the better self within, need to hear this voice of "eternal hope", to give them renewed courage to fight the battles of life. Without this hope, as a *living faith*, they are in danger of yielding to discouragements and despondency. To all such the Universalist can go with the hope of a blessed immortality for all mankind; and can point them to the promises of God, and to the

precepts and example of the Master for their comfort and guidance.

(c) *We all need this hope.* We need it in life and we need it in the hour of death. We need it for ourselves and we need it that we may impart it to others. *Hope* is always better than *despair.* Positive faith is better than doubt. This hope is the only thing that can assuage our griefs in the supreme moment of the death of our dear ones. Universalism has no dismal forebodings of "the world to come". It says that man's worst enemy is *himself;* that we need to be saved from our baser selves; that when the "lusts of the flesh" are dropped away from us we shall have a vision less clouded, and that our progress *toward* the perfections of our heavenly Father, will be accelerated.

(d) *Mothers, fathers and children need this hope.* We are sure that many good people take Partialism at second hand, and do not consider the *awfulness* of their doctrines; for oh, how many poor mothers have been driven to insanity, because they believed their dear child was forever lost! Yes: preach Universalism to save the mothers from the awful anguish which the dreadful nightmare of endless woe brings to them, to rack and torment them, day and night. If men and women really believed this doctrine, as many of these mothers have done, unless they have hearts of stone, they, too, would be unhappy; because, if true, each moment of the world's existence, some poor souls are dropping, dropping, into that abysmal pit of ceaseless woe! And who knows but the next victim, or some victim, will be our own dear friend, who thus goes down, down, where no ray of light can penetrate the gloom; where no cheering hope can come, freighted with heavenly breezes to fan the fevered brow; where no words of peace can still the agonizing soul! Ah, without the hope of Universalism, which is native in the heart of *every tender soul,* what would the world be? It must then be

shrouded with gloom, and despair be depicted on all faces! Universalism transforms all this. It shows us the *Father*, infinitely loving and tender, who, "though He cause grief, yet will He have compassion". Universalism is the only religion that can adequately satisfy the longings of any *loving* human soul; and in the hour of death, it is the only faith that can penetrate the darkness that shrouds the tomb. It is the only hope that rims the heavens with the rainbow of promise, and enables us to see by an eye of faith, our dear ones wafted on the wings of God's love into the radiant splendors of a home immortal.

XIII. *We should preach Universalism that the masses may rightly understand it.* Universalism, to be efficacious, *must be rightly apprehended, and its precepts practiced.* These doctrines have been caricatured; and unless the people hear them stated *as they are*, how can they understand them, and be blessed by them? And how can they hear without a preacher? We must preach Universalism in order that its enemies may become its friends, and that all people may aid in disseminating its truth for the uplifting of the race.

And now, dear reader, do you accept this larger hope? And if so, are you doing what you can to spread it abroad for the good of mankind? If Universalism is God's truth it ought to be taught to *all* His children, and there are many ways in which you and I may advance this cause. We can do it by having the courage of our convictions. We can do it by attending and supporting the church that teaches this doctrine. We can help on this work by becoming laborers in the church and Sunday-school. Are we doing these things as best we can? Or, are we "hiding our light under a bushel", by giving our money, and influence, in support of doctrines we inwardly detest? Tens of thousands, in other churches, are thus hiding their light, who ought to be with us. If the Universalist Church

could receive within her own borders, all who entertain this larger hope, it would then, no doubt, be the most numerous body of Christians; and would wield a power for good simply incalculable! Oh, that men would be true to their convictions! We are enjoined to let our light shine. Are we doing this? Are we helping to lead the world out of superstitious belief into more correct views of God, and kindlier sympathies among men?

On every hand we see discord, strife contention, sorrow, and often oppression. Shall we not as we find opportunity minister to the wants of humanity and thus help to

"Ring out the darkness of the land,
Ring in the Christ that is to be"?—

"O, dear friends, journeying onward,
You of Christ's great brotherhood,
Heed the lessons which he gives you,
Standing out in his blessed word,
Strong and clear and full of meaning:
"Come, if you would follow me,
Down among the poor and lowly
Here your Christian work must be.

"Wiping off the tears of sorrow,
Speaking to the weary, cheer,
Feeding, clothing poor and needy,
To the sin-stained drawing near,
With a hand stretched out to help them,
And a heart to take them in,
Leading them with earnest pleading
To forsake the ways of sin.

"This the path which you must follow;
This the way the Savior trod,
And he teaches this will lead you
Into peace and up to God.
'Tis in deeds we serve the Master;
Words are idle, empty prayer,
All our Christian life a pretence
If the *deeds* are wanting there.

CHAPTER V.

Shall We be Revived?

The objection which exists among many liberal Christians toward revival meetings, has its root in their *abuse* and not in the thing itself. False doctrines and unworthy methods have so abounded that many, even in the so-called Orthodox churches have become disgusted with them ; and large numbers have thus been driven into skepticism and infidelity. There can, however, be no valid objection to a revival of true religion. Freed from the common claptrap of ordinary revivals, freed from the false incentive of a morbid fear, and other unworthy motives, which have brought Christianity into discredit with many of the thinking classes, we heartily believe in revivals. The following, which we quote from *The Gospel Banner*, has the right ring as to the kind of revivals which ought, and which ought not obtain, among Universalists. The editor says :

" We believe in revivals. All Universalists do so believe. We do not believe in reviving the fears of humanity by a portrayal of the divine nature and government in terms so fearful and lurid as to make that nature and government appear more unlovely and shocking than any presented on the pages of human history. We do not believe that any person is helped by exciting his nervous system to unhealthy action through representations of his liability to an endless hell beyond this life, for being a sinner who was

placed in this world without the ability to comply with the conditions of escape from the awful doom beyond. To paint God thus, to state human contingency thus, to say in connection that an angry Creator accepted an innocent substitute for man's guilt and punishment, and if man fails to reach heaven the fault is his own, is only to confuse the needy one, who, if he is moved to do something "to save his soul", is governed by a motive as low and selfish as any the gospel of the Savior plainly condemns. We do not need a revival of such false ideas and fears and of such selfish efforts. We do not need a revival of hysterical religion in any of its manifestations.

"*We do need a revival of the love of God as a Father* who loves every sinner, who sent His Son to teach man and lead him out of error and sin, into truth and righteousness; a revival of faith in God, in the gospel, in heaven, in the spirit's endless life, a revival of love for men, and interest in all that makes for the progress of the world in the divine way; *a revival of sympathy and good-will among all classes, and of common effort to build up the kingdom of heaven on earth.* Shall we not be *thus* revived?"

This is the kind of revival our church has already inaugurated; but it needs extending and widening and deepening. These true revivals ought to come to our churches oftener than they do. We do not usually keep them up long enough to reap the best results. Often our people are slow to come together, many remaining away until nearly a week of meetings has passed by, while some come only on the Sabbath day. In this way a series of meetings is closed before any impression can be made upon the masses. We ought to contrive some means of reaching the lukewarm and the indifferent. Perhaps our series of meetings should *begin on Sunday* and in this way many more would become interested and remain to the close. Let our people help the preacher to plan, to map

out the work, to put every thing in readiness, and do all that can be done to have large numbers present at such meetings, that they may be instructed and helped by these seasons of refreshing from the presence of the Lord. It is a good thing to be zealously affected in a good cause ; and as Universalists we ought to be thus affected more than what we are.

Rev. E. F. Temple, pastor of one of our Eastern churches, in a sermon on "The True Revival", says :

"No thoughtful mind will dissent from the utility of a religious revival. Man is not so fashioned that he can preserve without variation a prescribed condition of spiritual interest. A continued balance is something unknown in the history of the religious consciousness. We live in a busy world. Much of our time is engrossed in a struggle for material existence. Cares multiply. Burdens rest upon our shoulders that we forget can be made lighter by a prayer. The bread of life is put aside unbroken, and in its stead is taken up the juiceless husks. It is not always easy to account for those periods of religious depression with which every experience is familiar. One thing we well know. The time is when they come. Our zeal flags. Our ardor cools. Our endeavors cease. More worldly considerations enlist our energy. No longer is earth the footstool whereon we may climb to peer into the treasuries of Heaven. The prophet's face is veiled. The psalmist's melody falls on a deadened sense. Lips are compressed which were once spontaneous with prayer. Tasks are performed with a mechanical exactness that seems born of the most abject desolation. To counteract this spiritual indifference we need what, for want of a better name, we call revivals.

"Thus far most men are agreed. No one will defend a godless existence. The wayward are not in love with the negations their own indifference has imposed. Countless

witnesses arise to declare the advantages of a condition of religious activity. But there are revivals and revivals. The same name covers a multitude of operations as widely different in character as an ice-bound landscape is different from a scene in the tropics. When men speak of revivals they do not always mean the same thing. No one will dissent from an awakening of the religious consciousness, but opinion is divergent and sharply defined when the question touches method.

"Spiritual inertness affects men collectively no less than as individuals. Churches become dormant. Prayer-meetings dwindle. Sunday-schools decay. Everything that pertains to the religious life of the community is at a discount. Of such exigencies are born revivals. To degenerate religionists, John the Baptist cried, "repent." To careless multitudes burdened with self-imposed regulations, which had in them no genuine religious warmth, Jesus revealed the god-like in the form of a kindly word and a beneficent action. A true revival is the breath of God breathed into the soul of man to quicken into energized wakefulness the divinity within, which, through some worldly consideration, has been permitted to slumber."

"Religious meetings cease to be helpful when the excitement runs so high as to deprive men of their judgment and clear-headedness. The Heaven whose precincts are sought as the only refuge from the knotted whip is likely to prove no Heaven at all after the first flash of enthusiasm is spent, and that nervous reaction comes which is the unavoidable result of a strained condition of the emotions."

He also says:

"Revivals that encourage self-seeking are hardly of a character to win approval. There is too great a contrast between such methods and the unselfish practices of the Nazarene. I am not inclined to agree with the popular theory that motive is indifferent in the struggle for results.

Heaven is not worth gaining if its doors are opened only through a sacrifice of principle. There are those who would be far happier to stay out than to be driven in by an excitement occasioned by fear, or accept admission at the price of yielding to some inducement that has its origin in worldly interest.

"Sometimes revivals are instituted with good intent which degenerate into a hot contest for creed instead of awakening the divinity within, in behalf of its source in the heart of God. The true revival is a revival of religion, not a reach after new converts to a system of theology. Make a bonfire and burn up the creed-books, and let the flames as they rise kindle within the heart that is frigid with indifference a genuine religious glow. "And no man putteth new wine into old bottle, else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved." A revival to be effective must go to the bottom of things, and throw away the old bottles. A theology which portrays unrelenting wrath cannot be a willing receptacle for the spirit of God. New wine must be put into new bottles when the old are no longer safe.

"Young people are too often led into mistaking theology for religion. Theology is simply opinion about God. It is what you think. Religion is energized action in behalf of godliness. It is not what you believe, *but what you are*. If I am thankful to my God for one benefaction more than for another it is for that religious liberty which permits me to seek the freest intercourse with divinity, far from the reach of the exactions of an iron-bound creed. Standing in this consecrated place where so many godly men have stood and spoken to you words of love, and before which you have breathed your devoutest aspirations and offered up your choicest prayers, I am glad that when I direct your attention to this sacred Book, it is my mission to declare

that in it there is record only of the unfailing mercy of God. On one side "God the Father." Fathers who have an infinitude of love in their fatherhood have warmth in their bosoms for even the wayward child. On the other side, "Christ our Savior." Long ago a Palestine prophet breathed out of his wondrous life healing enough for all the hurts of the world. The revival we need is to put assurance of this sweeping mission into the roots of every despairing soul. The genuine Christian is he who puts into every to-day enough love to make him fit to receive to-morrow.

"I so long to help you, my people, to understand that religion is not an annex to human nature, which you must stifle every natural impulse to gain. I know of no reason, whatever, why every legitimate amusement is not perfectly compatible with a devout attitude of spirit. We have social natures which were given us to cultivate just as we have religious natures which solicit our happiest care. There is a distinction between worldliness and a receptive spirit for enjoyment. Worldliness is self-seeking, a personal reach to the detriment of the interests of another. True enjoyment is the gratification of a natural desire. Any amusement that brings fresh vigor to the muscles, and a flush of warm sunshine to the heart does not shut in your faces the door of Heaven. True religion is something as natural as the air you breathe. You cannot be forced into it by any method not strictly in accord with the revealed facts of human nature. You cannot put new wine into old bottles and expect both wine and bottles to be preserved. Only last week I was asked by a thoughtful boy what it is to be a Christian. I told him what I repeat to you to-day, to be a Christian is *to cherish a continued resolve to do the very best you can. The incentive must come from within.* There are none perfect. There are none with hearts so

full of grace that they can say, "Lord, I have finished the work Thou gavest me to do."

On this line, dear reader, the people of the Universalist Church should pray and enthusiastically labor to promote revivals among us. Oh, for such revivals every-where!

CHAPTER VI.

Are We Too Sectarian?

Is the Universalist Church too sectarian? On this question there seems a difference of opinion among some of our leading divines; but we judge the difference is one of statement rather than of fact. We cannot understand why we should not be sectarian in the *best* sense of the word. If we have a faith spperior to all other faiths, shall we not labor to inculcate it? If the Universalist Church holds the best and truest interpretation of the gospel of Christ, ought we not labor earnestly and intelligently to build up a large membership? Ought we not preach our doctrines "in demonstration of the spirit and power"? Ought we not do all we reasonably can to plant new churches and revive dormant ones, to the end that the borders of our Zion may be enlarged, and our cause strengthened everywhere? In this sense we are not sufficiently sectarian. There is a work which the Universalist Church is called to do that no other church is doing, nor can do, as at present constituted. True, the Unitarian Church is doing much that is needed to be done, in lifting the Christian thought of the day above the fogs of superstition; but even she is crippled and hindered, and falls short of her possibilities, for want of a more definite aim and purpose.

If Universalism is the key that unlocks God's great arcana in such way as to reveal to man certain truths for

his illumination—truths not held and promulgated by other sects—then our church is charged with a work of great moment; and there is no course left for us but to go forward and be faithful to the call. And this work must go on until sister churches take up our work without equivocation. The present attitude of these churches, is one of enforced quiescence, rather than of assent to our position; while the modern "evangelist" deals out the same old hydra-headed monstrosities as did the old-time revivalist, minus only his cruder statements and harsher manners. True, there are many pulpits among so-called evangelical sects that are quite liberal, and sympathize with us; but while they do not believe nor preach "Orthodoxy" they do not, unequivocally, preach Universalism. They have no clear perception of the eternal verities as Universalists understand them; or, if they have, they lack the loyalty to truth required to proclaim them. Hence their preaching assumes an agnostic form instead of explicitness and certitude. They are like the hunter who hunts for nothing and comes home empty; therefore, the plea, sometimes heard, that there exists no great need for the Universalist Church, because other churches have taken up her work, is fallacious and deceptive. When will the time ever come that *this* church can say her mission is fulfilled? What does the Universalist Church stand for? Is the time likely to come in the near future when our doctrines will be understood by the masses? And must they not be taught to the generations yet unborn? Verily, the work for our church is vast indeed, and it is idle to talk otherwise. True, we cannot afford to allow the impression to go out to the world that "'sect-building' is our *chief* concern". But sect-building that we may the better and more widely do the other Christian work, of teaching right views of God and His government, of bringing large numbers of His children under correct instruction and move them to

Christian endeavor—this is one of the noblest achievements which any church can undertake.

The Universalist Church is not here for sect-building *merely*, but for *that and something more.* Sect-building is essential to any large measure of success in Christianizing the world. Universalists have not seemed to realize the vastness of the work before them, and the pressing need for a large membership, and an effective organization. Our opportunity is golden, and our possibilities are great. Unless we go forward, not only in sect-building, but in all Christian endeavor to reform and bless the world, let us say less of the breadth, and depth, and heighth, and the beauty, and the worth of Universalism. We hold certain great truths, for lack of which, the world is perishing ; and we are disloyal to our duty, to our church, and the truth, if we fail to labor, to the best of our ability, to make our church efficient in carrying forward this work. Our mission, so far as we understand it, is to do the work of a Christian body, to present, not a one-sided view of Universalism, but to the best of our knowledge and ability, the whole gospel of Christ, that His truth may yield its legitimate fruits in the regeneration of the world. What less than this can we do and do our duty? Says Rev. T. J. Sawyer, D. D., writing upon this theme :

"Instead of being too sectarian, we are not half sectarian enough. We do not love our faith and cause as we ought, nor are we doing in their behalf what we should. We are too tolerant of mischievous errors and not earnest enough for wholesome, Christian truths. If Universalists were as ready to sacrifice and suffer for their blessed faith, as others often are who "spend their money for that which is not bread and their labor for that which satisfieth not," our churches would not languish as some of them do, our institutions of learning would not remain year after year in want of needed funds, and our missionary work would

not be the palsied and insignificant thing that it now is. Our people hardly need to be persuaded that they are too sectarian. What they need is to be aroused to a profound sense of the position our church holds in the religious world and the *work* it has to do."

Again he says:

"In my poor ministry, let me confess, I never entertained a doubt that Universalism—meaning by that word the whole system of faith of which the salvation of all mankind is the final issue and crowning glory—is not only Christian, but, as I understood and endeavored to preach it, is the highest and best interpretation of the gospel of Christ, and is therefore the power of God unto salvation to every one that believes. I have therefore been ambitious to convert not only orthodox people but infidels and skeptics to the faith I myself held and by which I felt myself blessed. I have also been anxious to make Universalist societies and wish that I could have multiplied them ten-fold. It is only when men are converted to the faith, and if possible gathered into parishes and churches, that we have opportunities of educating and training them in Christian duties and life. This is the *condition* upon which we can exhort them to walk according to their vocation, and let their light shine.

"I have one word more. Other Christian churches or communities are filled, and to no small extent maintained by people who make slight professions of piety or any special Christian living. They are generally reputable, industrious and thriving people, who are benefitted, no doubt, intellectually, morally, and socially, by being connected, however loosely, with their respective churches, and repay the blessing in part by contributing of their "temporal things" to their support and the advancement of their various benevolent enterprises. Are we alone to refuse all this external aid, and insist that only saints shall

hold seats in our churches or contribute to our work? On the contrary shall we not exhibit some of the wisdom of the world if we welcome all the help that willingly comes in our way and utilize it as other churches know so well how to do?

"Finally, let it be the aim and earnest endeavor of all to make our church stronger. Let us not fear being too sectarian. If we believe the truth we profess let us preach it with all the power that God has given us. Let us be ambitious to convert the world to the faith we hold, to multiply our parishes as fast as possible, and kindle them all with a genuine love of it and willingness to labor and sacrifice for its promotion. If we are faithful and devoted the world will take knowledge of us, and be the more ready to enter into the joy shared by all those who truly love the Lord and labor for the advancement of his kingdom."

It is no bigoted or partisan sense in which Dr. Sawyer would have us be denominational; but in a deep and broad sense, that of loyalty to the truth and love for mankind, to which is added a manifestation of that love by putting in motion all the best influences to build up the truth in the lives of men. On this theme Rev. F. M. Alvord speaks at some length. We quote a few pertinent passages. He says:

"Abuses may grow out of denominations, as they grow out of the family relation, and out of every good institution. Our choicest blessings may be perverted by the greed, selfishness, and wickedness of mankind. Still we cannot dispense with the family, with the denomination, or good institution. And if Universalists become exclusive, narrow, bigoted, and proscriptive, in becoming denominational *they do so in direct contravention to the principles they cherish.* We cannot burn heretics, and justify ourselves on the ground that God will burn them in the immortal world. We cannot deal damnation around the land on

each we judge the foe of God, for it is a cardinal principle with us, that all are His children, "constitute His family, one brotherhood, on whom He bestows His impartial love, His free grace, His constant care; that all differences, distinctions and divisions shall be overcome by the light of truth and the power of love, and that the last lost wanderer shall be brought into the fold of the one Shepherd, and God be all in all. 'Can such principles infused into the souls of men, lead to selfishness and sectarianism?" No, dear brother, they cannot, in the *narrow* sense of sectarianism, and for that reason I love that denomination which is founded upon those broad principles, and am therefore decidedly denominational."

Mr. Alvord further says:

"Perhaps we are better organized to-day, are more thoroughly denominational than we have been at any previous period. And when did we ever do better work for God and humanity? When was our influence as a church more felt and acknowledged than in this year of grace? And could we reach all whose sympathies and faith are with us, who are outside of our church, and many of them in the partialist churches, and make them feel their obligations to our faith, the duty they owe it—could we bring all Universalists into our fellowship and cause them to cherish a strong denominational feeling, what a mighty spiritual force our church would be in the world. How it would turn, and overturn old creeds, old superstitions and narrow views until the kingdoms of this world should become the kingdoms of our Lord and His Christ."

In conclusion we would say that we regard Universalism as the central truth in the gospel of Christ; the golden mean between credulity and skepticism; and the bed-rock on which the battle for Christianity must be fought out. On this basis and this alone is the argument for Christianity impregnable. We plead not for sectarianism *as an end,*

nor on partisan grounds; but that the truth shall prevail and bless mankind. And while we should always endeavor to keep the "unity of the spirit" with all men, be they Christian or pagan, and labor with all who are fighting the common foe of mankind; yet we cannot afford to be pacific at the cost of conviction to truth. We must not be needlessly polemic; but to cry peace, peace, when there is no peace, does not accord with the life and teaching of Christ and St. Paul.

CHAPTER VII.

THE RELATION OF THE CHURCH TO THE POORER CLASSES.

Said the *Chicago Interior*, not long since: "The Churches do not look sufficiently after the poor districts in large cities but the devil does. The churches are looking after the rich avenues; while in such districts theaters and saloons abound.

"Evils in great cities must be counteracted by a vigilant and fearless government, by the press and Christianity; and the latter must not consist of mere ecclesiasticism, nor the centering of culture in fashionable squares, in splendid religious establishments, but a hand to hand contest with the ignorant, the poor and needy, and with the children.

"In this work we are not keeping pace with the growth of population. In 1840, there was in Chicago, one church for every 747 people, and in 1862, one for every 1300. But in 1880 there was one for every 2031 of the population. That is a pretty steep down grade and these figures suggest an arithmetical problem: How long will it take to heathenize Chicago? In a district of 50,000, it is said there is Sunday-school accommodations for only 2000, with 7200 arrests of boys and girls for petty crimes!"

Is not this an appalling state of things? And yet we do not believe that Chicago is wicked above all other cities. While there are many false charges made against the church, yet she is not, in our judgment, wholly blameless. When we remember that one of the proofs which Jesus

sent to John the Baptist, when in prison, to assure the latter of his Messiahship, was: "*The poor have the gospel preached to them*," we may well pause to reflect whether the church of our day is not remiss in her duties toward the poorer classes. We are not oblivious to the fact that the poor, are, themselves, largely to blame for not utilizing the church more for their advancement than what they do. Improvidence and the drinking customs impoverish them largely and so demoralize them that it is difficult for the church to wield any healthful influence over large numbers of these unfortunates. Nevertheless, it is the poor who need the special care and consideration of the church.

But the best way to reach and benefit this class who are despoiled by the saloon, is to *abolish* the saloon. But how can that be done? Well that *is* a large problem; yet the church, were she to put on the whole armor of God, is capable of solving very great problems. The church must not only aim to save *individuals;* but its work is to save *society*, to save the *masses*. Says the *Methodist Times*, of London, England:

"Who that has come into close contact with all sorts and conditions of men can doubt that the question of questions to-day, is the social question. Can Christianity deal with the social misery which crouches under the shadow of every church? Can Christianity lay the ax to the root of that upas tree? If it can we may await in peace the final decision of Hebrew scholars with respect to the pentateuch. If it cannot, the battle is lost, lost, and all the Hebrew scholars in the world cannot save us. It is quite true that all genuine reformation must work from *within*. But it must also work from *without*. Human weakness and human ignorance as well as human sinfulness *need an environment favorable to virtue*. But while thousands of London families live in one room virtue is impossible. If Christianity cannot alter all that Christian-

ity will be rejected by the twentieth century. The success of Christianity has become the trial of Christianity. Men are at last aware that the existing social condition of millions of the people would have been impossible, if all who profess and call themselves Christians, had carried out the instruction of the Master. The time has fully come for courageous believers in Jesus Christ to undertake the *salvation of society*, as well as the individual."

While the cases here presented of London and Chicago are the most extreme perhaps, yet they are so nearly approximated in many other Christian cities as to present an alarming condition of things which should arouse our Christian pulpits to the need of a more practical administration of the religion of Jesus. The church has done a noble work for humanity and does not deserve all the censure that has been leveled at her; nevertheless, there is vast room for improvement and especially should there be devised a means of reaching and benefitting the masses as has never yet been done. What that means should be we do not clearly discern, but we do feel that too little stress has been laid upon the *humanity* of Christ's gospel, not enough made of the *brotherhood* of man. In other words the mere *form* of religion without the practical phase of *serving* others, has too commonly held sway. We are not given to pessimistic ideas, but we confess that here is a problem which presents an untoward aspect and one that ought to receive the candid consideration of Christians of every name.

Another phase of this question is the large number of the *unemployed* poor. It is one thing to refuse to work when work at fair wages is to be had, but it is quite another thing to be willing and capable and yet unable to find employment at all. In all great cities large numbers of able-bodied and capable men and women are unable to secure employment at all, and this fact will account for

much of the sin, and crime, and pauperism which exist. This, in our view, is the most difficult and alarming phase of the labor question. The question of *higher* wages for those who *have* employment does not disturb our equanimity at all like the question of employment at fair wages of the unemployed. And we believe that the church when engaged in helping to solve this, and all similar problems, is doing the work which Christ, if He were on earth, to-day, would most love to see. We put the question whether the good Samaritan phase of Christ's religion has not been too much neglected; and whether the practical side of His teaching, especially our duty to our fellow-men, does not need a restatement, and be burned afresh upon the minds and hearts of all His followers. See how these poor and others are falling among thieves, being robbed of their earnings, their characters; and their wives and children left defenseless! And where are our good Samaritans to-day to pour the oil of consolation upon their crushed hearts? See how our statesmen (God save the mark) *evade* the question which alone can protect these women and children! Let the church array itself against the saloon, every-where; let the pulpit preach a more practical, every-day religious truth, that bears upon the betterment of the condition of these classes. We must have "*an environment favorable to virtue*", and we must *close the avenues so favorable to vice*, ere these classes can be redeemed. The pulpit must of necessity lead in this matter, for no sufficient number of others will do so. We need at this juncture a statesmanship of which we seem deficient. The pulpit must cry aloud and spare not. She must arouse the consciences of men and help to create a class of valiant men and statesmen, such as Dr. Holland called for in 1856, when a new dispensation seemed to be demanded by reason of the insincerity and self-seeking of many of the politicians in that day. His language is equally applicable, to-day:

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flateries without winking.
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,—
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting justice sleeps."

When will London be redeemed from the evils which she has allowed to feed and fester upon the body politic? And shall not we, in this country, take warning and strike down the drink demon before it is forever too late? Listen to what Archdeacon Farrar says of London's poor: "There are 60,000—'sons and daughters' of misery, and the multitude ready to perish—who live in single rooms; and 30,000 yet more wretched, if that be conceivable, who have no regular homes at all, and 80,000 fallen women, whose condition involves a frightful area of retributive misery, offered to the Moloch of men's disordered selfishness in London streets", "living in rookeries" in a district which is a "leveling, poverty-striking, slum-creating power", whose inhabitants must "strain every sense and absorb every power in the struggle for existence", so that "leaden indifference to religion is the result of hopeless poverty"!

And what are the chief causes in the production of this poverty according to Mr. Farrar? While he mentions other great causes he says: "The monster evil of England at this moment is still drink. It is, to use the phrase

applied by Emerson, to the far less universal and overwhelming evil of slavery, 'An accursed mountain of sorrow!' In London district, about 30,000 are yearly arrested for drunkenness, and of these 15,600 are women"! This same authority says: "It will be conceded by almost all readers that, whatever be the moral and social dangers which threaten the future, they cannot but be intensified to an indefinite degree if religion loses its hold upon the masses of the people". It is in fighting these common foes of mankind that we must look for

CHRISTIAN CO-OPERATION.

On this line all denominations should unite their forces. *Organic* union, we do not deem practicable; but *practical* unity should be gradually brought about in such way as to hurl the forces of all the churches unitedly against the great evils which curse society. No attempt to have one church swallow up all the others can possibly be successful in the near future. We quite agree with the *New York Tribune*, which, in speaking of Protestant Unity, says:

"If the old historic divisions of Protestantism were healed to-morrow, new questions would constantly arise that would cause other divisions. This is inevitably so; for the right of private judgment lies at the very foundation of Protestantism, and in exercising that right men must differ, not only in their views of theology, but in their conceptions of religious truth. And for a long time to come those differences will be embodied in special organizations. It may be as *The Andover Review* writer says, that the present divisions of Protestantism enfold no living thought of the Christianity of this age, and serve simply to emphasize and recall the theological differences of an age that is past. If so the denominations will soon cease to perpetuate them and will fall into new divisions that will enfold some living thought of the age. And so

the process will go on from generation to generation, so long as men continue to think on the great problem of human life and destiny. Of course there is a grievous waste of thought and effort involved in denominationalism. But the waste is the price which Protestantism pays for its spiritual and intellectual life, and the best its leaders can do is to minimize it by cultivating a spirit of charity and sympathy among the denominations".

While this is true, it is also true that these differing sects should so far forget their religious and theological differences as to work unitedly and harmoniously to abolish these great evils which so afflict society and they should also labor unitedly to secure good laws, for we also agree with Mr. Farrar and apply his remarks to our own country, when he says: "The Nation will not have given a rudimentary proof that it intends to grapple in earnest with existing evils until it has forced its legislature to shilly-shally no longer in dealing with the awful ruin caused by drink".

When the entire church shall unitedly take up these questions they will be solved and solved aright; and, not until then, are we likely to secure the results so much prayed for by those most thoughtful and most patriotic. May Providence inspire our own church to arise to this high sense of duty to go forth to battle nobly for the cause of suffering humanity, whatever may have been the influences leading to their unfortunate condition. "Blessed is he that considerth the poor."

CHAPTER VIII.

The Relation of the Church and the Pulpit to the Drink Traffic, the Sunday Question, and The Wine Question.

It is to the Christian Church and Pulpit I appeal. I ask them to remember that we are living in the last quarter of the nineteenth century of the Christian era. I ask them to remember that during the third quarter of the present century we put away one great evil that threatened the life of our Nation. But why was our nation so dreadfully punished? Why did it cost so much of blood and treasure to free our country from the slave oligarchy? Was it not because of our National sins? Did not both the North and the South sell themselves, politically, to this iniquity? And are we not doing the same thing to-day with the drink traffic? Selling the privilege to make drunkards? Our sins, State and National, must receive the retribution they deserve. There is no escape. Hence a great National sacrifice was necessary in putting away our National sin. It is at length done. We are, so far as African slavery is concerned, a Nation of free people. But another National sin threatens our free institutions and bids fair to engulf us. Are we ready to put it away while it is possible to do so? Or shall we wait, as before, till the enemy has bound us hand and foot? Every year that we delay the overthrow of the drink traffic will add immensely to the difficulty of its accomplishment;

and, if *long* delayed there is danger that it never will be accomplished. We deny that we are an alarmist. We do but speak the words of truth and soberness.

Cato, a stern, and inflexible, old Roman Senator, who was deputed to examine minutely every part of the city of Carthage, an opulent and powerful rival of Rome, was so astonished at the sight of her great wealth and military power, that whenever he made a speech in the Senate he always concluded with these words: "*Carthage must be destroyed!*"

To-day, dear reader, an enemy more powerful, more insidious and more dangerous to human society than Carthage was to Rome—I say to-day a more implacable foe is, now, actually besieging, and trampling under foot the sacred rights of men and women, and endangering the free institutions of America. And were any patriotic Christian statesman to examine minutely the habitations of this most subtle enemy to human good and see the vast power he wields to spread over our loved country a pall of misery which is as the blackness of darkness, *he too*, must be appalled, and must conclude that nothing but the total destruction of this satanic power will insure the safety and perpetuity of human freedom, and all that is most vital to the welfare of humanity!

What, then, in view of these facts, ought to be the position of the church and pulpit on the liquor question? In fact what ought to be the position of all who love their country? Can a patriot be indifferent in regard to such a danger? Can a church be silent when 60,000 of our Nation's people are going down to a drunkard's grave every year? But the fact of the murder of so many people, through the permission given by our voting population, is but a trifling matter compared to the want and misery which this fell destroyer brings to these 60,000 homes! How any philanthropist, any lover of his race, any true

patriot, can stand aloof from this question is beyond our comprehension. All Christians cannot be other than deeply concerned about this question. While it is not the only question, yet it is the most momentous question of the age. It is *the* question of the hour; the one that towers *pre-eminently* above *all* others. Even the scourge of the merciless yellow fever which so afflicted the South, and which called forth the sympathies of all Christendom and melted all hearts to pity and caused the people to pour out their treasure like water, and led them to sacrifice life, even, to mitigate the evils of that dread calamity—I say *that* devastating agent pales into insignificance before *this* monster—intemperance—whose colossal tread crushes hearts, and homes, and affections; destroying virtue and honor, the nobility of manhood; and all that is truly good and praiseworthy; whilst it sweeps over the land like the dreaded simoom, blighting with its poisonous breath all that is bright and beautiful, leaving in its trail all the horrors to which human flesh is heir to—theft, robbery, murder, rapine; poverty, squalor, wretchedness, misery, degredation, self-murder; heartaches, bleeding hearts and ruined hopes. No more solemn question can be conceived and yet—and yet—Christian people, are we not *asleep* over this great evil *which ought to terrify us into immediate and united action*?

I thank heaven that the people *are* becoming awakened to this impending danger. I am thankful that the Universalist Church has a good record on *this*, and that *other* great question which has been forever settled in this country—that of African slavery. But no church is fully awake to our *present* peril. This question must be settled soon, in the interest of temperance and of moral and religious reform, or it will engulf us. If this question be not practically settled, and settled right within the next decade or so, it is most likely that it will have us handi-capped for all

time to come. Do you think this a rash statement? What are the facts? The facts show that at the present rate of degredation from the rum demon it is only a question of time when it will be impossible to extricate ourselves from the coils of this monster. *In the twenty-six years*, last past, the consumption of alcoholic beverages *has been doubled! Then* it was little more than *six gallons a year to each inhabitant* (man, woman and child); *now* it is more than *twelve gallons*! This fact having been stated by the writer in a letter to the *Chicago Universalist*, the editor, Rev. Dr. Cantwell, questioned the accuracy of the statement; but on its being verified by undeniable statistics he was led to exclaim: "The record is appalling! If this progress in the evil direction is continued for another generation America will be as sodden with drink as Great Britain or Germany." Dr. Cantwell continues at length in an editorial, under the caption,

"THE LIQUOR QUESTION."

"An urgent question confronts the people of the United States. From Maine to Texas, from Oregon to Georgia, there is agitation as never before on the question of the liquor traffic. Decisions have been given for or against license, local option or State prohibition, and still the agitation goes on. There was a time when the question of selling liquor, like the question of drinking, was regarded as merely personal and moral. But it is so no longer. It is recognized now as social, and even political. The liquor traffic is an unfailing theme of popular discussion, and a constant subject of State legislation.

"The change has been brought about by causes of various kinds. It is not due merely to temperance lectures, nor to temperance unions. It is due also to the action of brewers and liquor manufacturers and dealers. It is due above all to the action and movement of the people them-

selves, to the influx of foreign people and habits, to the modification and relaxation of American social usages. The mass of the people have been moving steadily forward in their use of alcoholic beverages, especially malt liquors. The tendency has been felt and resisted by those who condemn the use of such beverages as injurious both to the individual and the community. Between these opposing forces there have been action and re-action and counter-action. Yet the current has been steady in one direction. All have been acting according to their respective inclinations, and the result is universal ferment. The people are now aroused to the importance of the issue presented by their own habits.

"*The national Government, recognizing the importance of the liquor problem, has used the means at its command to lay before the people the actual state of the case, as far as figures can do so.* From the census reports and the annual treasury reports it has gathered a mass of valuable statistics. We present here a part of the results. In 1860 the total population of the country was 31,443,321; the beer, wine and distilled liquors consumed amounted to 202,374,461 gallons, but from this should be deducted 8,996,865 gallons of alcohol estimated to be used in the mechanic arts. The remainder, 193,377,596 gallons were consumed as beverage, *thus giving a little over six gallons to each man, woman and child in the country.* In 1870 the population had risen to 38,558,371, and the total consumption of liquors to 296,876,931 gallons. Deducting, as before, we find the net consumption of alcoholic beverages to be 288,887,361 gallons, or nearly *seven and one-half gallons per capita.* In 1880 the population had increased to 50,155,783, while the total consumption of liquors was 506,076,400 gallons, making 499,723,731 gallons the amount used as beverage. *This gives over 9.9 gallons per capita.*

"For the year 1887 the Treasury Department reports a

grand total of 822,138,628 gallons of liquor imported and manufactured. Of this amount 815,031,895 gallons were intended to be used as a beverage. If we estimate the population of the country to have increased in the same ratio as during the last decade, it should now amount to 61,301,513. *This would give 13.3 gallons as the average consumption of alcoholic beverages throughout the United States!* We are inclined, however, to think that the population has increased even more rapidly since 1880 than before that date. The average consumption might thus be diminished to 13 gallons. It would then be over 31 per cent. more than in 1880, about 73 per cent. more than in 1870, and more than twice as much as in 1860. This increase has been almost entirely in the consumption of malt liquors. *The figures here presented are vouched for by the Government.* They certainly prove that in the last quarter of a century, the consumption of alcoholic beverages has more than doubled among the American people."

With these facts before us can the church afford to be silent when her own life and the welfare of humanity are thus imperiled? Must not the pulpit sound the alarm as a faithful watchman upon the walls of our Zion? Yea, yea, the church must use every available agency which truth and honor and righteousness and Christian patriotism may suggest. All moral and religious influences, all educational aids, all social measures which give reasonable promise of success in overthrowing this curse, should be fostered by the church. But the church must not stop here, unless she courts defeat. The *law* must be brought into requisition. Law is of divine appointment. Good laws are a terror to evil doers. Good laws must be made and enforced. We need an environment favorable to temperance. But it is not the province of the private citizen to do police duty. Officials who are elected to execute the laws should be required to enforce them or resign. But

under the present regime how can this be done? The official usually has an eye single to his re-election and will not enforce the laws, unless by so doing it enhances his prospects for a return to official position. Then what kind of laws shall we have? The church has a right to deal with all methods which her individual members may use to promote the public welfare. The church, while she should exercise prudence, cannot afford to be timid, and vascillating; but must recognize the existence of the evil; and must arouse her adherents to action. The pulpit should endeavor to quicken the public conscience. The drink traffic stands squarely across the path of progress. The church is hindered, and checkmated, on every hand, by this monster evil; and she has a right, and a duty to discharge in abating the nuisance. But the church cannot afford to stultify herself by encouraging a resort to unholy measures, such as licensing, or legalizing this great wrong. To license it, is equivalent to selling indulgences; besides, neither low license nor high license can be successful as a temperance measure. License and regulation have been tested for centuries and always found wanting. License legislation, or its equivalent, taxation, will demoralize public sentiment and debauch the public conscience in proportion as it is successful as a revenue measure. In an address before the recent General Conference of the M. E. Church, in New York City, the Board of Bishops said:

"The liquor traffic is so pernicious in its bearings, so "inimical to the interests of honest trade, so repugnant to "the moral sense, so injurious to the peace and order of "society, so hurtful to the homes, to the church and to the "body politic, and so utterly antagonistic to all that is pre-"cious in life, that the only proper attitude toward it, for "Christians, is that of relentless hostility. *It can never be "legalized without sin. No temporary device for regulating*

"*it can become a substitute for Prohibition. License, high or*
"*low, is vicious in principle, and powerless as a remedy*".

Personally we desire to utilize *all* measures for temperance reform which conscientious people can approve; but we are fully persuaded that Prohibition is the only remedy that can give *enduring* results. Prohibition by both State and Nation, extending to the prohibition of the importation of liquors, is the only means adequate to deal with a monster of such gigantic proportions as the rum trade; and unless this is secured in the near future there is great danger that our fate is sealed.

License, taxation, and regulation, only serve to entrench the business by keeping it under cover of the law and making it "respectable". Make it respectable? Indeed! Yes, that is what they call it. But the *gilded* saloon is more damnable in its influence than the low dives. "Respectable" men and boys frequent the former, and get their start downward, who, otherwise, would never enter the latter. This is just what the dram-seller wants, to have his business "respectable".

But we are asked can we get prohibition? And if we get it will it prohibit? To all of which we answer: We have no doubt of the latter proposition. That prohibition will prohibit has been demonstrated already, even before it has secured a Prohibition party in power to enforce it. The splendid results in Maine, Iowa, Kansas, and other states, even now, *without* a party in power pledged to the execution of prohibition laws, is a prophecy of far grander results *when such laws have officials behind them whose constituents will demand the enforcement of these laws.* Prohibition has never yet had a fair trial. But it has had *such* a trial as assures its complete triumph under any fair test. The only question is, can we get it? We know the difficulties in the way. We know how strong are party ties; and how bitter politicians are toward moral questions in

politics. But the question of the drink traffic is already in politics, and never can be taken out until settled and settled right. There are plenty of good people in this country to settle this question right whenever these good people can *all be united in an organized body pledged to the overthrow of the drink-traffic. Success waits alone on this.*

So long as our forces are in different parties, with no *united* purpose, and *unorganized*, we are unable to cope with this formidable adversary. We care not what party name our forces march under to victory. But it must be *some* party whose ranks can command all the votes of all the temperance people of *all* parties, and must be *pledged* to the overthrow of this power. The public conscience must be aroused. The pulpit should endeavor to develop a robust conscience among the people and move them to rise superior to party ties.

The agitation which the anti-slavery movement produced, resulted in uniting about three-fourths of the Whig party, and one-fourth of the Democrats under the name Republican, which new party was hostile to the extension of slavery. And some such movement to unite all the temperance elements of *all* parties, hostile to the saloon, is what is needed to-day to confront this greatest foe of man.

We only ask that *all* temperance people *unite* in *one* party with the *expressed* purpose of dealing with this gigantic evil, and then, and then only can success crown their efforts. And why not do this? Is it patriotic to love *party* above country? Shame! Let us make a second declaration of independence and show that no party owns us. Let us have the courage of our own convictions and vote as we pray. With officials backed by a voting constituency *pledged* to all laws looking to the abolishion of the rum traffic, we would soon put to silence the cry that "Prohibition does not prohibit". The church is set for

reform and the pulpit should enjoy a large measure of freedom in expressing its convictions. The pulpit is supposed to understand the work of the church far better than the average layman: and is supposed to be free to preach the word of God as *he* understands it. We believe prohibition to be the crowning of all other temperance laws and the only one that can give us any *permanent* success. We deny to none the right to work in all other ways which seem to them best; but we put the question, *Are* you a worker in this cause? If you are not, do not stand aloof and find fault with those who are manfully fighting these battles. If you have "a more excellent way," go to work and show to the world that you have. But until you do this you should accord to the *veterans* in the work a judgment superior to your own. No church, no pulpit, no good citizen, can afford to stand still in a cause like this. This fight for our liberties is upon us; and neither pulpit, nor pew, can, with impunity, shirk the responsibility which the hour lays upon us; and we trust the Universalist church will show a noble record by leading her forces in the thickest of the fight. Think of the desolation which follows in the very wake of the churches on account of rum! We boast of sending missionaries to the heathen and yet do we not more than counteract all the good done in that direction? Prof. Stewart, of Liberia, says:

"It is estimated that 70,000 gallons of liquor are sent to Africa with each missionary"! In our cities of Chicago, Cincinnati, New York, Boston and elsewhere whole districts are so steeped in drink that they do not come under the influence of the church. In Cincinnati there are less than 300,000 people and 3,434 saloons, or an average of *one* saloon to less than 100 inhabitants, and *one* saloon to every 20 voters! In Chicago, in certain wards, where they have high license, ($500), there is said to be *one* saloon to every 14 voters! How long will the politicians be able

thus to hoodwink the people? Said Beecher: "One grog shop to every 20 voters is enough to appall the stoutest heart; and to put the ballot into the hands of a drunken man is like turning a bull into an orphan asylum to teach the orphans". Rum rules the cities and the cities rule the Nation.

Bishop Mallalieu, in Zion's Herald, in speaking on this question says:

"The great secret of success in all moral reforms is the co-operation of all bodies having a common interest and a common purpose. It would be a reproach on any Christian Church in all this broad land to assume that it is careless in regard to issues involved in the temperance cause. Every Christian Church has already taken a stand more or less pronounced in opposition to the traffic in, and beverage use of, intoxicating drinks. Why may it not be brought about that all these churches should combine for the suppression of the sale and use of these destructive beverages? When this is done, then will dawn the day of hope so much desired by all thoughtful, philanthropic souls. It would seem as if this would be the most natural and easiest thing to accomplish, but all the past proves that it is exceedingly difficult to command the efficient and hearty combination of independent forces. It must take time and continued and earnest effort. The chief watchmen must see eye to eye. All others must learn the great truth that in union there is strength, and that when the course of duty is clearly pointed out, all must join hand to hand and heart to heart for the rescue of the race from the curse of drink."

And *The Catholic Examiner* says:

"There are few things in the history of our country that are more remarkable than the increase in our consumption of liquor during the past forty years. The figures indicating this increase are, to say the least, alarming. They

show that if we are not already a nation of drunkards, we are in a fair way to become such, and they are calculated to induce thoughtful men to look with more or less complacency on the prohibition movement, or on any other agitation in behalf of temperance."

The Sabbath Question.

Intimately related to this question of the drink traffic is that of the maintenance of our Christian Sabbath. A movement is already on foot in some states, largely supported by the liquor interests, looking to the more complete overthrow of a law-abiding Sabbath, and in favor of what is called "personal liberty". This "personal liberty" movement means liberty to desecrate the Sabbath by open saloons and beer gardens; it means freedom to get drunk as often as one pleases; it means liberty to make drunkards of our boys and obstruct the legitimate work of the Sabbath day; it means the general demoralization of community. On this question also the church must be heard. We do not ask for a puritan Sabbath; but what we do ask, is, that the Sabbath shall not be, as it now is, in our cities, *the worst day of the seven!* We ask that it be kept orderly, and that all who desire shall be protected in using the day for moral and religious advancement. "Remember the Sabbath day to keep it holy". Let there be no unnecessary work done on that day. Let all business, especially all sale of intoxicants, and all places of doubtful resort, all Sunday theaters, and dance houses, be rigidly tabooed, to the end that the church may wield the best possible influence upon society, and that no open and inviting avenues to wrong be allowed. On this question let the church stand for a reasonable Sabbath, such as the Savior would commend were he in our midst.

The Wine Question.

Shall we use fermented wine in the observance of the Lord's Supper? In view of the fact that many drinking

men, who have reformed and become good church members, have had their old appetites aroused, causing them to return to their "cups", this question must concern all who are interested in the work of the church. Many suppose that Jesus made intoxicating wine at the marriage feast at Cana of Galilee. John IV:46 says: "Then when He was come again into Cana of Galilee, where He made the water wine". Now we do not believe that fermented or alcoholic wine was made on the above noted occasion. There are many reasons for thinking so, though we have not the space to speak at length. We do not believe that Christ would have been consistent to have done so. We do not believe that He was such a minister unto death as this implies. He used pure *water* to make this wine, and it was spoken of as "good" wine. We have no reason to believe that fermentation had taken place. And more than this, there is abundant evidence to show that alcoholic wine was strictly *prohibited* in all the holy ordinances of the Jews. The people in Christ's time knew how to preserve the juice of the grape from fermenting, which is clearly proved from the following testimony from Dr. John Ellis, who has spent much time in the study of this question. He says:

"That during the various periods when the Sacred Scriptures were written the ancients prepared and used two kinds of wine—the one fermented and the other unfermented—which both were called wine, in the Hebrew *yayin*, in the Greek *oinos*, and in Latin *vinum*, is beyond question, for we have the testimony of Plato, Columella, Pliny, Aristotle, Virgil, Horace and Plutarch that unfermented and unintoxicating wines were prepared and used. And the processes by which such wines were prepared and preserved, as described by some of the above writers, are the very processes used successfully at this day.

"We also know that the same kinds of unfermented

wines, prepared precisely as the ancients prepared theirs, but sometimes called by other names, have been used from their time until the present, and are even now somewhat extensively manufactured and used. Many religious societies are using these wines for sacramental purposes. Such are the historical facts running parallel with divine revelation, which cannot be ignored in a fair and intelligent consideration of this subject."

Rev. J. S. Palmer, one of the watchmen on the walls of our Zion, says of fermented wine:

"In these enlightened days we have no excuse for using this vile compound at the communion table. I look upon it as a gross departure from duty—a dangerous evil. Suppose a reformed man sits with me at the communion table. We use fermented or alcoholic wine. He tastes of the pernicious cup,—the cup from which he has pledged himself totally to abstain. His old evil appetite is revived, and he again falls a prey to his old base habits. Why, my friends, we better have no communion service than to act so inconsistently in such a sacred rite.

"In this place I will introduce another extract from Dr. John Ellis, showing how the best communion wine can be obtained and preserved. I quote, as I have already done, from *The National Temperance Advocate:*

"There is one point to which the writer desires to call the attention of all, especially of those who are seeking for an unfermented wine for communion purposes. The blood of the grape, or the juice of the grape, which flows readily when the skin is punctured or ruptured, and the sweetest and most palatable portion of the juice, which flows on moderate pressure, are light colored, and not dark, in some varities approaching the color of water. Only in a very few varieties is it dark. It is very desirable that we have a sweet, pleasant wine as a communion wine, and such a wine can only be obtained from the grapes usually grown

in the latitude of New York and New Jersey, by a moderate pressure; so that we should not look for a dark-colored wine. The Catawba and Concord grapes, when fully ripe, yield, when only moderate pressure is applied, a wine pleasant to the smell and taste."

Many of our churches, in preference to using fermented wines in celebrating this ordinance, use pure water which we regard as far preferable to fermented wine. Alcohol is the product of death and decay and is fruitful in more deaths in the world, as Mr. Gladstone has asserted, than "*the combined calamities of war, pestilence, and famine*".

Mr. Palmer further says:

"*When all the different branches of the Christian church are fully awake to their duty on this subject, state and national prohibition will be the blessed fruit of this revival. All that is necessary to obtain this grand result is to awaken all who profess Christianity into determined activity, and the restriction on the manufacture and sale of all intoxicating drinks will soon be accomplished.* Let us all pray for this good time coming, when the great sin of intemperance in alcohol and tobacco, and every other vicious habit, shall be under the feet of the Christian world; when the blessed Master shall reign in all hearts, and God shall be all in all; and let us emphasize our prayers by being consistent, active workers in the great fields of philanthropy and duty, and we shall see and know that our prayers are answered."

CHAPTER IX.

Relation of Our Colleges to Our Church.

No church can succeed to-day without an educated ministry. The Universalist Church has been, for many years, rising more and more to a conscious knowledge of this fact. Our ministry must be well equipped and thoroughly furnished for the exacting duties which the ministerial profession of to-day requires. Breadth and depth of knowledge, not only of theology and religion, but of the natural and mental sciences must be commanded to fit the man of God for his most important life work. And our church has done well to found colleges and theological schools. We ought also to do more for them. We ought to endow them more richly than we have done; more especially our divinity schools. But we think we may well ask: What more can our colleges do for our church?

Denominational colleges are, as we understand them, Christian colleges; and Christian colleges must be expected to foster Christianity in all consistent ways. But do such colleges do all that might reasonably be expected of them in this direction? Or do they largely ignore Christianity by omitting the study of the Bible from their curricula? Should not all Christian colleges recognize the worth of the Bible by making its study a prominent feature in the college course? One of our denominational papers recently said:

"Touching Bible study in colleges a New York cotem-

porary has this paragraph in which is tendered counsel to parents of a kind that many may do well to ponder: 'Dr. Wm. R. Harper, professor of Hebrew in Yale University, has recently put forth the results of careful examination. His conclusion is that but few at best of our institutions recognize Bible study as desirable. At least there are few institutions in which the Bible is studied at all. Of course there is the Sunday Bible class accessible to students. But that is only a Sunday-school with an hour a week—eight and a half minutes a day, devoted to the study of the Scriptures. The result of such "study" must be small indeed. Now as the Bible is going out of the schools, it would seem as if it should go into the colleges. *And above all, should it go into the colleges endowed by Christian beneficence and having Christian clergymen at their head.* A great deal of time is given to the ethics of Socrates, Seneca, Cicero; it might be well if some time were devoted to instruction in the religion of Christ. It is very important that this neglected field be cultivated; and it will be worth the parent's while to see how much and how little of Christianity is taught and emphasized in college before sending his boy out of his sight during four years of the most critical in his life."

Now it is not our purpose to advocate sectarian instruction for those not of our faith, nor the thrusting of our views upon unwilling minds. But to the Christian the Bible is a marvelously instructive book; and why should it not have a fair chance along with Shakespeare, and Milton, and Darwin, and other great works? We believe the Bible should have a place in the course of study of every Christian college. Its history, geography, archæology, its literature, and its precepts, are certainly of more importance to the student than many other works which occupy great prominence in our colleges. And would not such a recognition lead our students to revere its teachings; and

would it not bring the profession of the ministry before them in a higher and more attractive light than under the present regime? Why do we have denominational colleges?

We hear much said, and rightly too, about the duty of being loyal to our colleges. Universalists ought to be loyal to their colleges by supplying them with students and by generous gifts of funds to equip them. Our people should always *prefer* their own colleges to all others, for many reasons. We ought to be loyal to all the institutions of our church. But is there not two sides to this question of loyalty to our colleges? Are our colleges as loyal to the interests of our church as they should be? If they are, they must wield a great influence in behalf of our church. *If they are, they are serving as feeders to our divinity schools;* and will bless our church with many educated laymen, in return for the fostering care and patronage of the church which created and largely sustains the colleges. Are our colleges doing this? Are they wielding a healthy denominational influence, commensurate with their cost?

And the hundreds of our best young men and women, who tread the halls of these colleges, are they returning to their homes with a clearer knowledge of our faith and with a firmer conviction of the truths of Christianity, than when they entered there? To what extent is church-going required of the students? Are the Universalist youth receiving a reasonable care, denominationally? Do not mistake these interrogations. We have no feelings of sectarian exclusiveness; but we accord to all the right of private judgment in matters of faith; and would oppose, vigorously, any attempt to proselyte those students coming from homes of other faiths. But there can be no objection to *a proper denominational care for the youth coming from Universalist homes.* And ought not *all* students of a

Christian college be required to attend the church of their choice at least once each Sabbath?

What ought to be the return which a church college should render to the church which made it possible for the college to exist, and whose adherents continue to foster it by large benefactions and a liberal patronage? Surely there is some large contribution which our denominational schools should make for the advancement of our church. Is there not some means of realizing this contribution more fully than heretofore? Should not our youth who spend one or more years in one of our colleges be expected to so utilize his church privileges as to secure a fair knowledge of our doctrines and the obligations growing out of the same? Or is mental and physical training sufficient?' Is not the education of the intellect alone a one-sided and imperfect work that must prove disastrous to an alarming extent? We recur with approval to the words of Dr. Pullman, who says: "Conscienceless intellectual power is only splendid deformity; and the men of this class constitute our really 'dangerous classes'."

The Christian church is set for the upbuilding and defense of the Christian religion and a church college, it would seem, should support in some large measure the same great truths. By all means let our people be loyal to their colleges; but *let our colleges, also, be loyal to our church, and to the best interest of our youth, morally and spiritually, as well as intellectually.* Universalists who love their church, and the truth it stands for, must desire to send their children to that college which most faithfully fosters the moral and religious well-being of their children; because the Master says: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you". What we ask, is, that the Bible and the doctrines of the Bible, as Universalists understand them, shall have a rightful place, and a fair chance, in moulding

the lives and characters of our youth, when entrusted to the care of our colleges; and that these colleges, should of right, do this in return for the benefactions and patronage of the people of our church. Less than this, we feel cannot be done if our colleges are to be true to our church and subserve the great purpose for which they were created.

CHAPTER X.

Conditions of Success for the Universalist Church.

Rev. E. C. Sweetser, D. D., in his occasional sermon before the General Convention of Universalists at Peoria, treated the above theme with so much ability that we feel we can do our church no better service than to reproduce its salient points. We take the liberty of italicizing some portions deserving special prominence. Dr. Sweetser says:

"Whether theology is a progressive science is a question which has lately received much discussion. There are some who are loath to admit that it is. But the fact is indisputable that whatever may be true of the substance matter of revelation, men's apprehension of it changes, their understanding of it enlarges, and it discloses new relations to them as the ages move on. As has been well remarked by one of England's ablest scholars,* "Fresh discoveries through scientific research and observation, fresh conditions of political, social and industrial life, fresh phases of thought in the course of debate and of experience within the church itself, are inevitable. For all this Christianity must be prepared. She ever stands, as it were, on the verge of a new country which is to be bravely, yet wisely and warily, occupied. It is with her as with the army of the Israelites when encamped in the plain on the eastern side of Jordan, and when their leader said to them, 'This day ye shall eat new food: bring forth the old because of the new.'" This is as true of each branch of

*Dean Howson.

the Christian church as of Christianity itself, and as true of the Universalist branch as of others. *If our church is to prosper, it must be steadily progressive, accepting gladly all new discoveries in the realm of scientific truth, all fresh conclusions* in the realm of philosophy which are founded on substantial reasons, *and all genuine results of truly scholarly criticism in the realm of Biblical learning and hermeneutics.* And, moreover, it must not only accept these things when discovered and made known by others, but it must earnestly endeavor to contribute to their discovery, showing the same spirit in regard to them which its founders showed in regard to the questions which were pressing for solution in their time.

"The founders of the Universalist Church were thoroughly progressive men. They did not wait for the church as a whole to discover the truth of universal salvation before they accepted it and avowed their belief in it, but independently and boldly they advanced the glorious proposition and successfully defended it till a multitude of believers had gathered around them and they themselves were taken home. Our church, if it is to prosper as it ought to, must never let that spirit die, but like the Spartans, who in battle threw their spears before them and then fought their way up to them, it must commit itself to the cause of progress and must constantly strive to make advancement all along the line of conflict between what is true and what is not true.

"Of course, I do not mean to say that as a church we ought to engage directly in scientific pursuits or in philosophical studies, except as they have a religious bearing; nor do I mean that while seeking for and welcoming new truths, we should discard or ignore or speak contemptuously of the old truths. Nothing could be more foolish than that would be; nothing could be more suicidal. But I mean that while we firmly hold to whatsoever ancient

doctrines are manifestly true and needful, we should be ready at all times to revise our opinions and change our beliefs if they are proved to be not true, and should not only encourage all honest investigations in regard to their truthfulness, but should ourselves make such investigation when occasion demands it, and be constantly seeking to learn more and more of the real relation of things, remembering that, as pastor Robinson said to the Pilgrims, 'The Lord has more truth yet to break forth out of His Holy Word,' and that none of the fathers, great and shining lights though they were, had penetrated into the whole counsel of God. In short, I mean to say that if our church is to succeed, it must ally itself not only to certain great truths, but to truth itself, unreservedly and unfalteringly, whatsoever its demands may be; for all truth is God's truth, and we cannot in any wise oppose it without to that extent opposing him.

"Need I say, in this presence, that among the *old truths* which our church can by no means afford to lose faith in, or to slacken its hold upon, is the central truth of the gospel *that Jesus Christ is the Son of God, the express image of His person, and the Saviour of mankind?* I trust not, but it will do no harm to emphasize the important fact—the vitally important fact—that whatsoever progress our church may make must be made in the direct line of historical Christianity. Its thought must be Christian thought, its doctrines must be Christian doctrines, and its success must be built on an unwavering adherence to the Divine character and mission of Jesus of Nazareth: 'For other foundation can no man lay than that is laid, which is Jesus Christ.' We may build on that foundation as high and as wide and as elaborately as we choose, for it is broad enough and strong enough to sustain any structure which the materials of truth can be possibly shaped into. On that foundation we may remodel what has been built

already, and add new rooms with the latest improvements which the advancing intelligence of mankind can provide. *But if we depart from that foundation, we build on the sand*, and our building, however ingeniously constructed, will eventually be shaken and fall to the ground.

"We cannot safely trust in any merely human system of philosophy and ethics, nor in the Christian system with Christ left out. The church which departs from Christ must die; for He alone has the words of eternal life. We must take our stand on the side of progressive Christianity; we must rely upon our alliance with that spirit of truth, concerning which Christ's promise is that it shall guide his disciples into all truth, otherwise we cannot reasonably hope for success.

"But that alone is not enough. No church can succeed which trusts simply to the purity and progressiveness of its doctrines, the abstract truth which it possesses, the correctness of its sympathies, the righteousness of its cause; it must add to its faith, and its knowledge, and its sympathies certain other requirements of a more practical kind.

Further on he says:

"*We must take hold of that work in a spirit of earnestness, adding to our faith and knowledge a burning zeal for the propagation of those truths which the Lord has made known to us, and for the establishment of His kingdom in the hearts of mankind.* No church can succeed—no matter what its faith may be—whose members are listless and lukewarm in their attachment to it, or in their devotion to the cause it stands for. Though their faith be sufficient to move a mountain, it will not move a mole-hill unless it be energized with a feeling of enthusiasm and self-consecration. And that is the principal reason why we have so many dormant parishes, and so many dead ones in different parts of the country. It is because their members have lacked earnestness, ardor and vehemence.

If, together with their faith, they had had proper enthusiasm, they would not so easily have succumbed to the adverse influences to which they are in the habit of attributing their failure. It is because they were lukewarm that the Lord spewed them out of His mouth; and lest we, too, should meet their fate, we need to be on our guard continually, and not only to keep our zeal from waning, but to increase it as much as we possibly can. There are but few of us, if any, who do not sometimes need to pray:—

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

"Whatever else we rely on will be in vain, unless we have in our hearts that sacred flame of devotion to the cause which we professedly stand for.

"Then, furthermore, *we must have wise methods for our zeal to work by*, lest our power be dissipated, and we fight as one who beats the air. Already we have some very excellent methods, and have greatly improved in this respect in recent years. But there is still room for improvement; and it is very urgently called for in certain directions. We have not yet that thorough organization and utilization of all our forces which the welfare of our church demands. It may be questioned, indeed, whether our unused powers are not equal at least to those which we are making use of. Think, for instance, of our vacant pulpits, our parishes without ministers, and our ministers without parishes; think of the capabilities of usefulness which the women of our church possess, of which the work that they have done already is only a hint and an indication; think of our multitudes of young people, full of that strength which the apostle referred to, of whom we are making scarcely any service; and think of the pecuniary resources which our church represents, and from which,

by means of our present methods, we get so small a proportion for our denominational needs.

"No, my brethren, in regard to *the best methods* of utilizing our forces we have not already attained; neither are we already perfect. There is abundant room for improvement; and in order that we may improve, *we must be willing to learn from other churches.* 'Everybody', said Talleyrand, 'knows more than anybody'; and it is a truth which, in church matters, we may profitably give heed to. Assimilation is the law of growth; and that church which will not take from others the approved results of long experience has nobody to blame but itself if it dies. John Bunyan, while in Bedford jail, refused to eat a piece of Christmas pie, because he regarded it as a popish dish. If he had objected to it on the ground of its indigestibility, he might, perhaps, have done so with good reason; but, as it was, his objection was an evidence, not of superior piety, nor of superior wisdom, but of perverted zeal. Let us not be similarly foolish; but whenever we see a good custom or useful rule in another church, even though it be in a church that has no friendly feeling for us, let us consider whether that rule or that custom would not be as useful for us as for others; *and if it would, let us adopt it without more delay.* In regard to methods of work, we may learn some very useful lessons from even the Roman Catholic Church; and there are others also whose experience we might profitably give some thought to.

"Prominent among the conditions of success which are approved by the experience of the church universal, as well as by the voice of reason and the testimony of the Scriptures, is *a well organized system of missionary work.* It is a deplorable fact that our church has been very remiss in this matter; and were it not for the fact that the subject is now receiving so much attention among us, and that a beginning has been made in the proper direction, there

would be but little ground for hope that our church would continue to prosper and grow. I do not propose now to enlarge upon this subject, but only to emphasize the importance of it.

"*We must be a missionary church, or we cannot succeed!*

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"No church which thinks chiefly of its own material prosperity—the elegance of its edifice, the eloquence of its preacher, the excellence of its music, the wealth of its members, their standing in society, and the quality of the clothes they wear—can be really successful. It may, indeed, have the reward which it seeks for, like the Pharisees of olden time, but as a church it is doomed to be a failure. The real prosperity of a church, and the wealth which it should chiefly seek for, were appropriately indicated by a deacon of one of the early churches, who, when his bishop had been slain by the heathen authorities, and he was commanded to point out and surrender the treasures which his church had gathered, called together all of its poorest members, and proudly said to the astonished prefect, 'These are the treasures of the church.' *It was while the church cherished that great love of humanity, that consideration for the poor and lowly, the oppressed and the outcast, and that comparative disregard for worldly wealth and worldly honors, that it achieved its most remarkable and glorious successes*; and our church, if it is to attain the success which we hope for, must cultivate the self-same spirit and be continually on its guard against the temptation to think more of 'respectability' than of the souls of mankind. It must not disdain to eat with publicans and sinners when it can do them any good, and must not only throw its doors wide open in friendly invitation to the humblest and poorest and most needy of men, but must go forth of its own accord to seek them, in the spirit

of Him who came not to be ministered unto, but to minister, and to give his life a ransom for many.

"Brethren, we have not done as much of this work as we should have done; and that is one of the reasons why our success has not been greater. We have not done enough of this best of all mission work. We have suffered other churches, with a faith far inferior, to excel us in preaching the gospel to the poor, and in extending the hand of a practical helpfulness to the degraded and to them that are out of the way. Let us have foreign missions; let us have what are commonly known as home missions; and, above all, let us have that truly Christian spirit which will make every one of our local churches a mission station in regard to its own immediate neighborhood.

"From the example of the early church, let me also draw another lesson. It depended very largely for its remarkable success upon its educational institutions.

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"We must imitate their example if we would have like success. That we have imitated it so extensively, is one of the principal causes of the measure of success which we have already attained to. Fortunately for our church, its early leaders appreciated the importance of a good education for its ministers and its laity. *Fortunately also they found men and women who were wise enough and generous enough to contribute the money which was necessary for the establishment of the schools which we have. All honor to their noble names!* They are written, as they should be, in a book of remembrance, and will be regarded with admiration by generations to come, like the illustrious names which were inscribed in the Golden Book of Venice during the days of its best government and its greatest renown. And to the list which was then made for our long and grateful preservation, there have been some recent additions of quite equal significance, which I need but

refer to, to call forth your praise. But the list has need of still further extension; for our schools have great need of still further endowments, and our church has great need of more prosperous schools. We must not let them go backward, nor let them even stand still and suffer for want of funds. They are among the most important of the things which we must rely on, and it is incumbent upon us to furnish them well.

"And this leads me to say that not only in relation to our denominational schools, but in relation to whatsoever our church has to do, *we must have financial liberality, or we cannot achieve anything but scanty results.* Money is just as necessary for the support of a church as for the support of a household, for the prosecution of religious enterprises as for the management of a railroad or the proper regulation of a nation's affairs; and from the very beginning of the church's history, the need of liberal giving has been repeatedly emphasized. Christ referred to it frequently, and so did the apostles, especially the Apostle Paul. 'He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully', said He, when treating of this very matter.

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"The amount of money which one will give in proportion to his ability for the support of any institution, or the advancement of any cause soever, is a pretty accurate measure of the interest which he takes in it; and for that reason, as well as for the uses of the money itself, it is necessary that we should give freely, that our church may succeed. Among the things which we must rely on for the highest success is a plentiful supply of money, cheerfully given, for every department of the church's expenditure; and our ministers must not hesitate to ask their congregations for it just as often the need occurs."

In reference to this same matter of giving, and under the

caption, "A Neglected Duty", the editor of *The Banner* discourses as follows :

"That Universalists have been remiss in the matter of giving money for the advancement of their cause, especially in the direction of missionary effort, has long been our belief. We have for several years expressed our conviction and have endeavored to show that those who have abundant riches must give large sums, and those of lesser ability must give as they are able, ere we as a church make the progress so much desired. We have not as a people come at all near to the measure of our ability in giving for the various departments of our denominational work.

"The ciphering done in the interest of a good showing beside other sects, to our mind, has been very faulty. We get pennies where we should have dollars, a few dollars where we should have many dollars. Every year almost, wealthy Universalists die and leave no sign of interest in the faith they professed to cherish while living, so far as their bequests are concerned. We recall three or four instances of this kind within a year or two past, while in other communions scores of rich men in this time, as they have passed out of this world, have made known their purpose to aid by large sums the sects and institutions held in esteem. Hence those sects and institutions grow rapidly stronger and stronger and their influence is correspondingly extended.

"We have ever gladly admitted, and do now assert, that a part of our membership, a few of our parishes, do liberally for their faith. Yet, in the way of indispensable gifts of large size, and the many possible contributions of small amount, we as a people are justly chargeable with neglect of duty. We all know that the half million dollars' fund for missionary uses proposed in these columns, could be easily raised in five years—in much less time—were there a general desire to accomplish that result. How that

proposition was received, both by directing officials and by the mass of believers, is well known. In support of our view of the situation we give these paragraphs from a recent contribution to the *Leader* by Rev. Dr. Atwood:

'Recently a Universalist whose wealth was reckoned by the hundred thousands passed away. We knew that he had money to give; we knew that he had abundant information as to the needs of institutions and causes which he confessed were noble. We knew that he gave sparingly all his life long, and that he left not a dollar to any public interest. He was not a man of vices. He was honest, truthful, trustworthy. His religion never got the better of his narrowness and sordidness. He had the means to do great good; he contented himself with doing so little that it was scarcely decent. Such men are not a blessing to the world, and they come near being a curse to any church that must bear the reproach of their example.

'We have said it before, we say it again, we shall continue to say it until it ceases to be true, that Universalist churches do not give so much in proportion to means and members as many other churches give, for the support and dissemination of their religion. This is not true of all our churches nor of all our people in any church; but it is true of the average in both respects. And there are two strong reasons for it, whether there are any more or not. The first is that the habit of giving for the church, its ideas and its work, was not inculcated among us for a long time and is not yet fixed. The second is that we are all so reluctant to make comparisons of our own gifts with those of other churches that our people remain in ignorance of what other denominations are doing and of what it would be only decent for us to do. We shall never come up to the measure of our ability and opportunity until the whole truth is presented to our churches and people.'"

CHAPTER XI.

The True Motive of Missionary Effort.

What is the true motive that should impel Christians to labor for the salvation of the world? Our partialist friends claim to possess the *only* motive to missionary labors. They say that the belief that the heathen may have a chance after death; or disbelief in an endless hell, would "cut the nerve of missions". Now while these form *a* motive, they do not constitute the *only* motive, nor the *true* motive. Says Rev. J. Coleman Adams, in a discourse on this theme:

"Now while we cannot too warmly praise the honesty and courage which reaffirms the fundamentals of orthodoxy in the face of modern doubt and indifference, we must heartily deplore the humiliating fact which its very zeal makes clear. For along with this caution against taking away a powerful motive for missionary endeavor there necessarily goes the implication that this is the *only* one which can kindle enthusiasm and command effort. By this reasoning, nothing but the certainty of hell as the fate of all the heathen, could possibly justify or induce all the expenditure of time, talent and treasure, now lavished upon the work of carrying the gospel to these people. It is clear that to minds trained in the school of evangelical thought, there appears to be no good and sufficient reason for maintaining missions except as a means of snatching what few may be reached from the horrors of an endless

doom. They can conceive no other motive but this. If there be not an endless hell in store for all those who have not heard of Christ and the gospel; nay, if it be so much as granted that there is the hope of a chance for the repentance after death, of souls for the first time brought to a knowledge of their Savior, these Christians cannot think of any reason why the gospel should be preached to them at all. At any rate, they confess that the work would have only a feeble interest, and probably would languish. Indeed, I imagine that some of you whose memory reaches back to the elder days of Universalism in America will remember how this same argument was alleged as an objection to our own faith; if it were true, why preach, or pray, or practice, even.

"I myself remember a minister of a Christian church, a man of culture, spirituality, and generous impulses, who once asked me if I supposed anything but a sense of the danger human souls were in from eternal death, would have induced him to turn away from a lucrative business and the prospect of a large fortune, to become a minister of Christ. I had to tell him that I thought there *were* other motives, which would have placed him where he was; and I am happy to add that he subsequently admitted it, and handsomely apologized for the unkind implication of his remark. But it illustrates the feeling which underlies, even to-day, the theoretical reasons which orthodoxy still assigns for its work. It is the prospect of eternal woe for all who do not accept Christ in this present world.

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"Now, I ask again, if sin be the abhorrent thing which orthodoxy, in accord with Christianity, teaches it to be, what stronger motive could be alleged for working to free human souls from its grasp. If sin means alienation from God, inward misery, reproach of conscience, insatiable passion, turbulent hatred, affections blighted, high hopes

cast down, talents squandered, progress hindered, peace invaded, misery begotten, and happiness forbidden, why is it needful to add the motive of hell and its accompaniments to punish as a reason for benevolent activity on behalf of sinful men? Is there nothing in that terrible catalogue to rouse the zeal of kindly hearts? What could any conceivable hell have to offer more threatening than this?

"Here, then, we strike the true answer to those who feel the need of the threat of perdition in order to rouse their activities on behalf of either home or foreign heathen. Here is the sublime answer to those who still ask us, as they asked our fathers, why preach the gospel if your faith be true? It is a sufficient and comprehensive reply to say, because sin is a state of misery from which every impulse of love prompts us to save ourselves and our fellow men. There is no hell but sin. And sin is a present hell. And the need is far more urgent to deliver men from a present evil than to plan against a prospective one. Is not that a solid and logical basis of action? Let us consider it in detail.

"And, first, I say that *there is no hell but sin.* I know how full this world is of misery. I hear as plainly as you do, the ceaseless undertone of pain, the continuous wail that wrecks our happiness and thwarts our peace. But still I affirm that there is no hell but sin. All pain is not punishment. All misery is not the gloomy torment of hell. There is much suffering in this world which is no bar to happiness. Human anguish is not a synonym for human wretchedness. No one who has had any experience with those who suffer the worst from life's afflictions will deny *that the human heart can be happy through all of them, except sin, and that no man can be happy in his sins!*

"You may go and visit the hospitals and infirmaries of this world, and come away impressed with the enormous

sum of physical suffering which man endures. But you will bring away with you memories of such sweet patience, such serene content, such heroic courage, such simple trust, such refined and holy love, that you can never again find it in your heart to call physical suffering an unmixed ill. You may go to the quiet enclosures where your dead are resting, and counting up the swelling mounds, and remembering how each one of them bears a heart-ache and a lingering sorrow, you may feel as if the world was one charnel-house, a huge golgotha of human hopes. But if you read the inscriptions of hope and trust that mark these resting places of the dead; if you stop to think how many lives you yourselves have known which have been broadened and uplifted by the hard discipline of bereavement, then you will pause before you cry out against death as against a cruel judgment. I have lived long enough to come in contact with many a form of suffering and of pain. But I have never seen a single one over which I could not see some souls rising in triumph, save the one desperate evil of sin. Pain of every sort, disappointment, grief, loss, bereavement, sickness, all these together are not strong enough to wreck or darken human happiness. But one thing can do that,—the awful experiences of sin. * * *

"But if it is true that there is no hell but sin, it is emphatically true that *sin is a present hell.* A sinful man is a miserable man. He is unhappy; and he is tormented. It seems as though it ought to be needless to argue this point. After the thousands of years of its moral life, the universal testimony of the human race is that sin and misery are synonymous terms. God does not hold his judgments in the leash, to let them loose upon the sinful and impenitent soul when it crosses the threshold of eternity. He follows it day by day, and step by step, meting out incessant judgments. He recompenses it every hour for its iniquities. He does not withhold his penalties until a

given date in order to give man a chance to evade them altogether. He administers them according to our inquities, as warnings to check us, and as punishments to recompense. 'The way of transgressors is hard', says the Good Book. 'The wicked man travaileth in pain all his days.' 'In the revenues of the wicked is trouble.' 'To be carnally minded is death.' Hardship, travail, trouble, moral death! These are accompaniments which the Scriptures allot to the life of sin; distributed along the pathway of transgression and scattered through all the days of the sinner's life. They begin with the beginnings of sin. They follow hard upon it, to the end. The old word spoken on the mount of cursing, fearfully describes the fate of those who choose the evil way: 'The Lord shall send upon thee cursing and vexation, and rebuke, in all that thou settest thine hand to do.'

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"Is there any doubt, my friends, that sin itself is a condition which appeals to every sentiment of pity and humanity? Can you plead any more urgent reason for missionary labor, and for activity in spreading the gospel, than the knowledge that the creation is groaning under the yoke of just this horrible curse? I pity the man or woman whose heart does not ache over the miseries of this world. And I am sorry for him whose intelligence is so narrow that he can see nothing to call for the loving toil of devout hearts, unless there be a threat of endless pain to incite and rouse our humane feelings. For, I am sure, the best feelings of human hearts are invariably aroused by the thought of present sorrow or ill. There are efforts as broad and as Christian in their scope as the missionary work, at home or abroad, which are carried forward *solely by the sense of sympathy for the suffering*, by the desire to lessen the sum total of human pain. I am sure it does not require the background of eternal death to set forth the

woe of those poor sufferers from European floods in such wise as to call upon men's sympathy and wealth.

"When Chicago lay in ashes, you did not need any appeal, save the simple knowledge that there were brethren and sisters of yours, needy, homeless, in distress. The whole country leaped as one man to the rescue, and gave and worked most nobly in behalf of those in want. When the scourge of yellow fever swept the South, a few years ago, there was no lack of enthusiasm in sending help to those stricken cities. Ah, there comes before my eyes, the form of an old college friend, himself not strong, but brave and tender-hearted, and Christian, who, when the call came for physicians and for nurses, left the little practice he had been building up here, and straightway reported for duty in the South. Moved simply by the sense of a human need stirred by the thought of brothers in disaster, he went cheerfully to labor in a field of danger, for love of his kind. Is there not power enough in such a motive as this to command the best life of the world in behalf of the sinful and those ignorant of God's law!

"Indeed, I am sure that this, after all is said, is the real and effective motive of most of the preaching, the missions, the labors for soul-life, as it certainly is of the charities and philanthropies of this world. I do not for one moment believe that orthodox men do themselves nor their religion justice. The practice of men is sometimes a long way in advance of their preaching and teaching. And in this case I am constrained to believe that underneath this unworthy notion, to which the D. D.'s and professors would like to refer the enthusiasm of missionary effort, there is another and far higher.

"The *real motive* which makes such earnest workers for the gospel, is *not* a zeal against hell, but *a zeal for humanity*; it is not the sense of humanity's peril so much as the yearning for humanity's good, and the love of humanity's

God. That is the motive of all the efforts and enterprises of the Christian church. That is reason enough for the preaching of the word and for every power of reform and regeneration. Because sin is the only real hell; because it is a present hell; because it is the bar of human happiness and the prolific source of human woe; because every humane and Christian heart longs to see human beings happy and in peace; because, too, every thoughtful, serious mind is anxious to have men find their highest, best, truest life, nor stop anywhere short of it; for these, thank God, and for no lower, and unworthier reasons do we present the gospel. Not from the fear of a future peril, but from pity for a present woe; not through the fear of endless perdition, but through sight of world-wide suffering; not by the narrow dogma of the bigot, but by the broadest love of their kindred, are Christian souls prompted to that restless search for the lost, which was the Lord's great motive. 'I am come', said He, 'that ye might have life, and that ye might have it more abundantly.' That was why *He* wrought. Do we need any other motive? As long as we live let us work to bring men to the light, and so increase the sum of human happiness and holiness. That will be motive which time cannot weaken, nor change destroy."

CHAPTER XII.

Young People's Missionary Associations.*

BY REV. C. ELLWOOD NASH.

The circumstances under which I stand forth to speak on the topic assigned are themselves evidence of the importance it carries to the minds of the Trustees who prepared the programme. The subject of Education is universally admitted among us to be one of the highest merit and paramount claims. That a proposition so recent as that which relates to the formation of Young People's Missionary Associations should be thought fit to divide the time of this Convention with that other theme, shows that it was thought fit to be presented at length and with emphasis. The fact of the Universalists assembled in this Convention to listen to a discourse on the subject, is evidence of the importance with which it has come to be regarded. I can only regret that the theme has no better spokesman than I shall prove to be. In a feeble way I stand here fully committed to the possibility and desirability of the project. I am, even in a mild way, an enthusiast upon the subject, but I hope that will not be taken to prejudice my utterances concerning it.

Young People's Missionary Associations are not, at this speaking, altogether a matter of theory. They have been subject to the test of practical result and movement.

ddress delivered at the Universalist Convention, New York, Oct. 19, 1887.

And the results which can be reported after a brief existence, and under discouraging circumstances, as in the documents presented by the Board of Trustees for our consideration this afternoon, as having raised upwards of $2,200 for general missionary purposes, shows that the theory stands already, to some extent, proved, and the query may be well raised, "If so much from so little, how much from what ought to be?" It is no part of my object to discuss the practical results already accrued. I wish to speak of the theory. A theory I do not remember to have seen expounded anywhere, but which appears upon the surface of the proposition itself.

Confining myself, then, to a practical discussion upon a practical theme, I have nothing to offer in the way of oratory, but something in the way of suggestion as to a means of attaining my theory, pregnant with large possibilities for the future of our church. My own estimate of this Convention is that it ought to be gathered for the purpose of discussing the future. It should set its face resolutely towards the possibilities and opportunities that await us, and as little as may be dwell upon what we may have been doing. Forgetting things behind, reaching forward to things before, let us press to the mark of the high calling of God in Christ Jesus.

Why, then, have our Board of Trustees suggested the formation of a Young People's Association?

First, let me freely say that the object is a general rather than a specific one. It is not, if I understand them, a proposition to add a new wheel in the machinery of our church, but to provide for the foundation of the future itself. It is not to work along another line merely, but to look after the great question of Universalism in the next generation. Why is it proposed that the young people should receive such special attention? The answer is obvious. It is a recognition of the broad and primary fact

that youth is the rormative period of life ; that the impressions received then perpetuate themselves and become the seed of other impressions like them. "Give me," the Roman Church is reported to be in the habit of saying, "Give me the youth until twelve years of age ; afterwards you can ply them with temptation and inducements. I shall retain most of them."

The fact is familiar that character is mostly formed in youth. Familiar facts, indeed, scarcely command the slightest recognition. Mankind seems ever in search for novelty—something strange ; some excitement ; something mysterious always commands the energy of mankind. This fact met with the earliest recognition. "As the twig is bent the tree is inclined." Did not Solomon say, a thousand years before the Christian Era, "Train up a child in the way he should go, and when he is old he will not depart from it?" Yet it remained for the present century, or its immediate predecessor in the person of Robert Raikes, to suggest the first definite plan of dealing with young people ; arming them against the temptation that beset their mature lives, and endeavoring, during their young and plastic condition, to mould them into the conditions of piety. It is a most astonishing fact, that so long after Solomon taught that unquestionable truth, that youth is the season for instruction, the Christian Church has just waked up to a portion of its responsibility in that direction.

It has only partly waked up now. The Board of Trutees look to our further awakening along the same line. Youth is the formative period. When men grow older they get harder ; they get into ruts. Take this familiar fact, which is asserted to be valid among those who have their eye upon statistics. In other churches who work by revivals, the great majority of conversions are said to occur under twenty years of age. A man is still young at thirty. More than three-quarters of the conversions occur under the age

of thirty. It touches upon the most common-place fact. Young men and young women are still immature, their habits are unformed, they are easily led. That is why I would emphasize the importance of religious teaching to the youth before he has matured, and while he still is unformed and easily moulded, when his nature will respond and freely vibrate to the touch. We should avail ourselves of this principle. The enthusiasm and plasticity of youth are our opportunity; if we neglect, it is time that scarcely will return. Youth is the "nick of time." We ought to use every means within our power to press home the higher obligations upon the growing mind of the young man and young woman.

Let no man make the mistake that this will take care of itself. We have to take care of others and these others take care of still others. Each generation is the custodian of its successor. If we are groaning under evils that are unrebuked, because so common, yet not the less heavy, it is because our fathers neglected their opportunities. We have been the heirs of no end of defects and indulgence upon this particular question, and the result is visible. Is there a church represented here which has not to lament every day of its existence the dearth of genuine interest among the young people? They lapse from the services in the sanctuary. They are gradually drifting away from the Sunday-school. They are stamped with the impress of a growing and dominating secularism. We cannot hold them here as well as our fathers could. I suspect this fault has been growing upon us from generation to generation. If anybody doubts this statement, let it go. It is of no great consequence. That it might be better, I submit to the Convention, is the only question that should be pressed home to the Convention. I stand here not to boast of the past nor to pronounce great things as to the future. I get no consolation from the fact we are doing as well as our

fathers did; we should do better. If a thing is bad it can be remedied and should be remedied.

Did somebody ask how we are to separate the young people from the great mass of the congregation? There are two or three reasons why this is in itself a desirable thing to do. In the first place they feel more freedom by themselves. They get away from leading strings and feel more responsibility. I believe it will be found practical if the young people are allowed to work out their own salvation. If young people are entrusted with special work, they will at least show more genuine regard for the work committed to them. They may make mistakes. Errors of the head can be corrected; the main thing is to get the heart right, afire with the spirit of the Gospel. What is the matter with the Sunday-school? We get our young people together in the Sunday-school, only in a few years to find them separated from it. The actual Sunday school is one thing and the theoretical Sunday-school is another. I think that we should gather the young people under the wings of the church, and by teaching them morals, and faith and spirituality by setting them good examples, train them up into Christian lives. This is a great thing, but it is not practical, that is, not in the fulness and completeness that we desire. Is it not a matter of common remark that there are level-headed men who have ventured to inquire whether the Sunday-school is not an actual damage to the church. I do not believe that. No man could conceive it, were it not for the defects and difficulties presented in our Sunday-schools to-day.

The first of these difficulties is the almost universal lack of system of the Sunday-school work, proceeding upon no organized plan and with no definite and intelligent mode of operation. Each teacher is left in the main to his own methods and impressions, to draw from his own experience, with no strictly marked and well matured course of work

and standard of attainment set before him. There is no reason why this should be so.

The Sunday-school does not provide for that freedom and responsibility which beget interest in young people. I believe in the Sunday-school and would by no means see it done away with, but these defects should be met and overcome. The first difficulty, lack of method, can be remedied from within, but the other defect must be remedied from without; that is, by appeals to the enthusiasm of the young people, and for this broad and specific reason we urge the organization of a Young People's Missionary Association. What does it mean, what can underlie that term, "missionary?" It is love to God and love to man in the most intense degree. It is only when the elements of a living faith pervade and influence our being, that we are moved to make sacrifices. A Missionary Association is a society for doing religious work, not for the contemplation of religious topics; not merely to engage in some form of activity, but actively to apply religious principles. If we have any object as a Christian Church, what is it but this—to get young people to be religious? It is not enough that men should be interested; it is not enough that they should add to their interest humanity and philanthropy; it is required of man that he should give his heart to God. And while we abate no jot of emphasis upon the integrity and morals which are demanded of our citizens, we insist upon it that we must not forget to lead them in prayer to the altar and give them the open sesame to Heaven.

Here permit me to say with as much deference as possible, that it is on this account that I do not grow hot and enthusiastic over the social clubs in our churches for dealing with young people. As far as my experience goes there is not the religious result attained that ought to be expected. There is some reason for this. These societies provide no devotional aim, no organism to cultivate in the

young any religious feeling; they are simply appeals to the intellectual taste to draw them together by a lower bond. They squander the energy of the young people. Young people and old people too, have just so much energy to expend. If we squander it outside of the church, we take it from the church. We cannot have our cake and eat it too. When young people give their enthusiasm for the purpose of dancing, or for the study of some literary or artistic work, they are dissipating their energy.

Is there not something further on this point? Have we not discovered, some of us at any rate, that these social and literary clubs tend to cultivate in young people a feeling of self-complacency in the doing of something external, and something relatively easy? How many people in our parish are there who satisfy themselves with going to church or giving money to the support of the preacher? All this is good, but many a man can do this and be a very pagan. We have some people who do this in nearly all our churches. When through the pastor's influence the Young People's Literary and Social Club is stamped with the emphasis of the church there is a certain feeling that by attending regularly here they are attending to their religious duties. Young people cannot seek here the divine way. I think these societies do much to parry the influence due to religion. I cannot believe that literary societies are anywhere in the church an unmixed blessing, and would not be so even upon the highest level they propose to themselves to attain.

Here the query arises, and I wish I had some angelic unction to press it home: Have we not shrunk a little from pressing religious teachings home upon our youth? Have we not said to ourselves, "It won't do to take advantage of the impulsiveness of youth, we must wait until he is older?" Have we said that? Have we allowed to pass opportunities to make a religious conversion? Have

we taken every opportunity to acknowledge and bear testimony to the blessings that a divine faith and Providence have showered upon us? Have we neglected in our families the Home Altar? Have we neglected to say grace at table! Have we neglected other opportunities to impress a religious life upon the child?

I have discovered this in my own Sunday-school—the failure to impress with any sort of unction a moral fact, and a much greater infrequency in impressing any devotional fact. It is obvious that a large part of our Sunday-school scholars are fed upon dry husks of geography and history. They get the so-called interpretation of the thought, but to say to John and Mary, "If lying is wrong, do you lie?" "Are you careful to tell the truth to your playmates!" "Are you scrupulous in obeying your father and mother?" amounts to very little.

Young people come together in the church obviously to have a good time. I know of but one solitary young people's prayer meeting in the Universalist Church. I hope there are more. Young people do not come to old people's prayer meetings either, and they are largely missed from the service. Have we shrunk from impressing upon these young people the importance of consecration to the life of a Christian? Is there difficulty in doing this kind of work with young people? What shall we say to get them aroused? What is a deep reaching faith unless it be that the nature of man is religious! What is a deep reaching faith unless it be that God has committed to His people a nature which cannot help expanding into a broad and high religious feeling when properly treated? There is a religious nature in these young people if we can bring it out. Universalist young people are like any other young people; they are as capable as other young people and as ready to respond to any genuine demand to live a Christian life as any other young people. If young people are not what

they ought to be we must make them so; we must get them established upon a religious basis. This is the business of the church. If it is not the business of the church I do not know what is. To get the young people and old people too, to be religious, not simply to an outward show of religon, but genuinely in love with their Heavenly Father, is what I believe the church is for. We must get at the young people and convert them. I think it can be done.

I pass to my third point. Supposing it to be true that there are urgent reasons why these young people should take on the form and principles of a genuine religious movement, it may still be asked why not let every pastor do what he sees to be best in his own parish? There is to my judgment something invidious in that question. Here we have got our Board of Directors from their vantage ground where they can see the whole field, to make a new proposition to the church to do some particular thing, and we catch just enough of the spirit to go right about doing something else. There are good reasons why it would be better for us to have some uniformity in this matter, a national organization and a uniform plan of work. There are three good reasons for this. In the first place, mutual counsel. Mutual counsel and conference between different ascociations and suggestions and plan of work; mutual excitement and the gain of genuine and wholesome rivalry between different branches of the Association; still more important, a greater acquaintance among the young people.

Keep in mind that the young people are to be the old people presently. They are to stand in the places where you stand. They are to occupy your position. If they can come up to take the responsibility of the church on their shoulders with an interest and knowledge in the work and with considerable information and confidence in each other, this mutual acquaintance will do a good deal toward the stability of the church in the future. If there are to

be mutual counsel and mutual excitement, there must be a means of communication. It seems to me that there ought to be a medium of communication established, a paper or a magazine. Perhaps at first it may only be possible to open two or three columns of our papers to them, but there ought to be some channel of communication through which we can know what the mission at Chicago, or at Roxbury, or at Shawmut Church is doing. It would be a great advantage to me. I should get new ideas; it is possible we might suggest some new ideas to the rest. Such a paper as that would provide the best vehicle for that kind of communication.

I want great emphasis given to the fact of the object being to get the young people to be tributary to the genuine work of the church and to teach them to lift their eyes beyond localisms to the broad sweep of Universalism as it marches to conquer worlds. Here is an opportunity to develop social advantage; here is an opportunity for literary work if only that is made subservient to the religious work. The idea is to do certain things for our young people. In the first place to make them religious, to teach them loyalty and love for the church; then to train them in definite habits of work.

In conclusion I have two suggestions to offer. We want to get our young people as well as our old people more genuinely interested in a practical and faithful piety—to get them to be religious. What is the way to do it? This: —To get the young people to do something in a religious way. More than all the sermons that can be preached from the pulpit is the benefit of actual work to the young; it will lift them out of narrow ruts; it will lead them to view the world as it stands. To relieve distress and trouble, to see the needs of the world and to do their part towards remedying them will be to put the desire to carry on the good work into the heart of every noble man here. It is

for this effect in my judgment, more than all others for which we should have Young People's Associations. In all churches it would do more to solve the most vexing and pressing problem, namely the supply of ministers. If you can get these young people to actually be ministers without taking the name, to take bread to the hungry and clothing to the naked, you have done much and they would soon be willing to take upon themselves both the name and duty of ministers.

Let the young people do actual missionary work. Employ a missionary if possible; let him go to Japan or Chicago, but a missionary to do actual missionary work to be paid by these young people here; let them go into their own pockets. From time to time they would get reports from the far or near land of the progress of the work. The missionary shows the difficulties; he announces the obstacles to be overcome; the young people feel it as they would not feel it were it not their own work. From time to time he visits and brings his knowledge to these young people. I do not think that if in that parish there is a young man or woman in whom are the elements for a Christian minister, they could fail to be brought out. That will be the best preparation possible; that will make them willing to take the name with all that it involves.

I do not consider the Missionary Association as the remedy for all our ills. I have no desire to banish anything in order that this may take its place except the literary and social club. But here is a sling for our bullet, a hilt for our sword, a means to thrust home the truth were it will grow and expand and mature and conquer the world. If these things are to be done it must lie with the pastors—with me and with you. It lies with the Press. We should urge upon the parishes the feasibility of the formation of the young people into such religious organizations.

We have now about thirty-eight organizations. Should

we have a National Organization of Young People, a Missionary Association, I believe the young people themselves could support such an organization, and we stand ready any moment to contribute our share towards it if necessary. If we had such an organization I believe that instead of thirty-eight organizations, in a few years we would produce a report of one hundred, or one hundred and fifty or two hundred. I believe it would be an organization for the good of the church.

See to it that our young people learn the divine way of life; see to it that they grow into higher and holier thought. See to it that the young man takes from you your crown, that you use every means to inculcate the Gospel into the hearts of the young. It ought to be so and by the efforts of this church and the blessing of God it may be so.

CHAPTER XIII.

Opportunities of the Association.

BY GRACE F. WHITE.

What splendid opportunities are presented to our Universalist young people who are banded together under the specific name,—Young People's Missionary Association! The mere fact of membership in such an organization is, in itself, an education toward generous and thoughtful consideration of others less favored than ourselves; an inspiration to the study of the meaning and the mission of the Universalist Church. It awakens and strengthens the sense of individual responsibility for the success of our denominational interests; and rouses to healthy and intelligent enthusiasm, our noblest and best efforts for the diffusion of Bible truth, for the increase of the Christian ministry, and for the upbuilding of the waste places of our Zion, to the end that the uttermost parts of the earth shall learn to love and serve the Lord.

Under the authority of, and in sympathy with the Universalist General Convention, our work is outlined, to a certain extent, though by no means limited. Beyond our promises of certain moneys, and an annual account of our stewardship, we are given the largest liberty, consistent with Christian loyalty, as to special and definite work. We may make ourselves useful as an auxiliary to the church

with which we are connected, rendering our aid in all beneficent enterprises in its midst; and may constitute ourselves Home Missionaries among the poor, the sick and sorrowful of the town or city in which we live. A few suggestions may be acceptable to those among us who desire to use all legitimate means toward the accomplishment of the best results, and the realization of the grandest possibilities still latent in our Young People's Missionary Associations.

1. Being banded together with the avowed purpose of helping to make the world better, we should use all possible aids toward spiritual growth among our members. Young People's Conference and Prayer Meetings, held regularly, are among the most powerful factors in the attainment of an earnest and sincere consecration of mind, heart and soul to the service of Christ. There should be a committee to plan the work, and choose the leaders, and, if desirable, the subjects for consideration. Let the young people feel their responsibility, pledging themselves to active participation in the meetings; and the holy influence will bless, not only the young people, but the whole church. We know of one society holding such conference meetings every Sunday evening. They are helpful to all who attend; and are rousing into vigorous action, the noblest and best aspiration for a personal and vital consecration to the Christian life.

2. Then, again, we wish to work intelligently in this matter; and should supplement our public Sunday evening meetings, and our sessions for literary exercises and social intercourse, by an occasional Missionary Meeting; where the distinctive doctrines of our church may be noted, where its needs and its claims upon our love and service may be explained, where some special phase of missionary work may be discussed, where suggestions may be interchanged as to methods of procedure, and where pledges of

service may be given, according to ability and opportunity.

3. Then there are little missionary services to be rendered; which because they cost so little to give are apt to be forgotten, or omitted altogether. Among the members of our organizations are those who can sing, those who can read; and who have, or could make the leisure to use their gift. By inquiry among the church people, we shall surely learn of some one who would feel it a blessing to receive the ministration of a kindly voice.

4. May we not also institute in our midst a Flower Mission, whose special committee shall be enabled to carry brightness and beauty to weary and waiting souls?

5. And as we rejoice in the assurance of God's all-mighty and everlasting love, and as we realize that some have never heard the Bible message in its fullness, may we not devote a portion of our money toward the purchase of copies of God's Word, for free distribution, and for the circulation of our denominational literature, that some soul may be blessed into newness of life and trust, and that all who read may feel the inspiring influence of gospel truth?

Ah, what an ever-increasing amount of good may be accomplished if we are awake to our opportunities! God has given us the field. He calls us to His work. And through His might we may save souls for His service. We may speed the day when his kingdom shall be established in the earth, and when the prophecy of old shall be fulfilled, and "every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." We are promised to God's service. Let us earnestly pray and diligently work, that He may find us faithful servants alway.

Young People's Missionary Association of the Universalist Church.

The following copy of Preamble and Articles 1st and 2nd will explain the purposes of the movement:

Constitution and By-Laws of the Young People's Association of the Universalist Church :

Preamble. We, the young people of the Universalist Church of America, realizing our obligations to the faith it teaches, "The Fatherhood of God and the Brotherhood of Man," and esteeming it our privilege and duty to assist in promulgating these truths, which have so blessed our own lives, and which angels proclaimed: "Good tidings of great joy which shall be to all people," we do hereby organize ourselves into an Association, having for its object more systematic and efficient effort in church extension and missionary work, and adopt the following Constitution and By-Laws:

Article 1. This organization shall be known as the Young People's Missionary Association of the Universalist Church of (name of parish).

Article 2. This Association shall be composed of all the young people of this parish of twelve years and upwards, who may desire to aid in promoting the objects as set forth in the Preamble and who shall annually pay into its treasury the sum of not less than 25 cents.

A Circular Letter, a copy of which is appended below, will accompany the constitutions, and we trust it will appeal not in vain for the immediate action of our ministers, superintendents and friends of our church.

Very much, nay, nearly all depends upon our ministers and Sunday-school superintendents, the acknowledged lights and leaders in our own as in any church work. You are earnestly requested to act without delay in this movement, which is so fully commending itself to every thoughtful and earnest lover of our faith, that as much as possible may be accomplished before the summer vacation in our churches, and that all may be in line of action when we gather around our beloved altars in the autumn. The now is all that is ours: 'tis the accepted time.

To the Ministers, Superintendents and Friends of the Universalist Church:

We commend to you the organization suggested in the accompanying documents. The promotion of the missionary spirit among us is greatly to be desired, not only for the advancement of missions, but also for the culture of sweeter graces and a more comprehensive faith. If the usual work of our churches has not developed such a spirit to the degree we could wish, it has not been for want of incentive in our form of faith, but rather from want of organized power. That the end suggested may be more directly and efficiently sought, we recommend associations in every parish—whether composed of few or many supporters, embracing persons of both sexes, of all ages over twelve years, with special reference to youths. We suggest a Constitution and By-Laws for such associations, for the sake of uniformity. These associations are proposed as auxiliaries to the authorities chosen by our church, and not as interference with any form of work already adopted. Is there any better way to develop a strong and abiding love for our church and its work than such a movement as this, wherein each one assumes a personal responsibility to manifest by works their love for the faith they profess, for, "Faith, if it hath not works, is dead?"

We ask you to take immediate measures to form such associations in all your parishes, promptly notifying the Secretary of the General Convention and of your State Convention, of the organization of the same.

If this request is complied with, this year shall indeed mark an era of increased activity in the work of the missionary spirit of our church.

By order of the Missionary Box Committee and the Committee on Missions of the Board of Trustees of the General Convention.

CHAPTER XIV.

Church Organization.

The importance of proper organization for the work of church institutions is not infrequently overlooked, and we here present the remarks of a devoted Universalist layman for the consideration of all who desire to know more about the machinery of such bodies necessary to the successful management of the same.

Mr. Wm. H. Trickey says:

"Let all bitterness and wrath and clamor and evil speaking be put away from you, with all malice. But be tenderhearted, forgiving one another." If this spirit could always prevail, there would, perhaps, be little need of church organization or discipline; but Paul knew too much of human nature to expect this. Hence his golden injunction to the little flock at Ephesus. The same blessed light must illumine our path ere we can have fullest success. But ere we can become so conditioned in heart and mind as to receive the most glowing rays of such light, we must grow. To have fullest growth there must be the most thorough organization. It is patent to all mankind that order was one of God's fundamental laws, if not the foundation of all law. We cannot have healthy growth physically, mentally or spiritually, if the organization is wrong. How absolutely true this is of all nature, things animate and inanimate. It is equally true of all bodies, civil, military, benevolent; of communities, com-

monwealths and nations. Those having advanced the farthest in this regard have been the most useful, powerful and prosperous.

"Then does it not seem perfectly certain, if our church is to succeed—is to take the position, wield the influence, do the good it ought, and that you all believe it is destined to do—there must be order, discipline, the fullest concert of action all along the lines? There must be, if we win the fight; and even when won, 'eternal vigilance' must be the price of permanent success.

"As to details, we cannot say much in fifteen minutes. There should be plenty of committees to do the work. You cannot have too many if the spirit is right; if wrong, one may be a check upon the other. When the work of our parish, church, Sunday-school, Young People's Association, the Ladies' Society, began, as our pastor continued to suggest committee after committee, a clerk for this and treasurer for that, we confess to a little disturbance of mind; thought the machinery might become complicated; but we soon found that each one naturally dropped into his or her place, and things ran smoothly along. Our feeling now is that we really need one or two more committees. Give as many as possible responsibility and a chance to work. There certainly is work enough for all.

While we plead for the most thorough organization, let us have as few iron-clad rules, as little red tape and as much freedom as possible. To illustrate: An attempt was made not long since in a parish meeting for the adoption of a constitution to restrict a vote to those paying pew rents for at least three months preceding. The intention was good; it was to prevent, under strained circumstances, any from coming in at a late date for the direct purpose of defeating some object beneficial, or carrying some measure detrimental, to the society. Our notion then was and is, if there is not soul enough, religion enough, coupled with good, practical common sense,

in a Universalist parish to govern such matters, nothing else will. Besides, we believe in a very broad system of suffrage in all matters. Perhaps those paying little or nothing into the treasury may be doing grander work, and will vote with vastly more intelligence, than some who pay the highest pew rents. The latter will in any event have as much voice upon all questions as is profitable to them or the society. You want no *one-man* power. If you have it, your course, to say the least, cannot be 'Excelsior.'

"While we fully recognize, and devoutly thank God for the open hand of the wealthy and the generous heart of those of lesser means, let us not forget that the grandest works in human progress and spiritual triumphs have not, as a rule, had their origin in high places, but among the humble, those willing to practice self-denial, make sacrifices, labor in any channel, if so the highest good of the cause they love be attained.

"Just here we are reminded that if our organization is all it should be, we must have throughout all its branches the fullest support of the ladies. Mrs. Livermore has said, 'While the men are the head, the women are the heart of our church.' We go further than that. Not only are they largely the real life and soul of our faith, but give the safest advice, the wisest counsel, and in all things contribute their full share of brains. What parish could exist two years without their material aid? God bless the loyal women of our church, should ever be the prayer of every true lover thereof.

"If our work shall remain intact for the generations to come, nothing must be left undone in the Sunday-school, everywhere, to attract the young people to us. Certainly no religion ever preached was so calculated as ours to draw them. We must win them if our methods be right; and the very best methods for all our work should be a constant study.

"In financial matters the most thorough system and absolute clearness must prevail—the books always open, and so kept that even he 'who runs may read.' There must be left

no room for question in this regard. People desire to know (and they have the right) just what is being done with their money. In this connection I would say that, if in the present or near future we are to benefit mankind very much, it seems important that we be educated in gathering up the fragments, in looking more sharply after the littles. A Sunday-school with an average of eighty members, bringing, in the past year, from penny collections alone, the sum of $50.00, indicates, perhaps, what might be done in this direction. In raising funds the amplest opportunity should be extended to all to give as they have means, or are moved. Those wishing to give nothing need a constant reminder as to their duty. Perhaps each parish can best decide its own method, but it has been our thought that sometime this Convention might devise a uniform plan which might not meet with so much opposition and criticism.

"After some thought, conquering a little prejudice, and seeing several different ways tried, I firmly believe, that for all, the envelope system for weekly payments, with the collection taken every Sunday morning (and evening, if you please), is the best. This should have no terrors for us, if our hearts are right. As we grow, how forcibly it comes to us that it is indeed more blessed to give than to receive.

"Joining the church. If we build upon the Rock there must be consecration. There may be better men and nobler women outside than within the church, but even they could do grander work within. We must not wait to become better; we need the church to help us to become good. I most sincerely wish that all fully endorsing our faith might be declared in full fellowship therewith. It would aid our cause beyond compute, and bless the individual soul more than ever could have been hoped. The Dover parish regards its gradual increase in church membership in three years, from perhaps six to sixty, as a bulwark against all attacks from without or

dissensions within. We feel it will be our sheet-anchor in all crises.

"Just a word on the relations of pastor and people. We have heard much said upon this subject by those of different denominations. Some contend the minister should be the head—the controlling mind in all things, secular as well as spiritual; while others think he should not interfere, should not attend meetings of parish or trustees without special invitation; that he should have no voice whatever in business matters. Now we doubt not the pastor, as a rule, would thank the brethren and render sincerest praise to the Author of all, if he could be relieved of this burden. But would not most parishes have rather a sorry time of it were this attempted? But this cannot be. We must meet on common ground. Pastors must assist us with their wider experience, deeper interest and witness of different methods.

Why, we might as well forbid the laymen attempting to aid spiritually as to proscribe the clergy from business matters. To my mind no people can afford long to retain a pastor whose advice they do not crave upon all important measures, and who is not heartily welcome to all their deliberations. If we have not this confidence, frankly give him the reason, as he should tell us of our faults and failings. We should not sulk in his presence, absent ourselves from services, finally drive him away, he, perchance, never knowing just why he left. Brethren, let us do our part; then, should any preacher so far forget his high calling as to abuse our trust, the worst would be his—condemnation would surely and speedily follow. But he will not do it; the thought is an insult to our own judgment in calling such to preside over us, and a great wrong to those laboring so faithfully for our highest welfare."

In this connection we present the following story to show the importance of

Prompt Payment of Salaries:

"On the occasion of one of the recent annual religious conventions a minister walked several miles to find the treasurer of his parish, to obtain money with which to pay his fare to the convention. The treasury was empty, and the poor minister was obliged to remain at home, to his own dismay and the disappointment of others who expected to hear him at the meeting. But the worst feature of the case was that the parish was six months in arrears on salary.

"Is there not an important and a sad lesson in this incident? It is often the mismanagement, or want of management, of the financial affairs of a parish which proves its ruin. It discourages the minister, leading him to give up a pastorate which otherwise might be long and profitable to both pastor and people. Some collectors fear to ask the members of the parish for their subscriptions, lest they be offended. Sometimes the irregular time or method of collecting the parish dues leaves the subscribers in doubt when they are to be prepared for the call of the collector, and thus they are not ready to pay when called upon. The asking for the payment of subscriptions at some stated time is but a proper and just business duty which a collector ought not to put aside for fear of offending. The request to pay, and thus help the parish to meet its expenses, can be made in the language of Christian courtesy, so that no one need be offended. Those who pledge any amount toward the parish expenses should consider that pledge as binding, and as necessary to be met promptly as a note at a bank, that the honor of their parish be kept untarnished in its financial record. Then ministers would have less financial burdens, and changes of pastorates would be lessened in number and frequency. A just care and effort in this direction would greatly advance the cause in any church."

CHAPTER XV.

Management of the Business Affairs of a Parish.

BY ARA CUSHMAN.

I remember reading of a minister who was much in the habit of exhorting his hearers to put more religion into their business. Some of the managers of the parish, believing him to be unpractical and visionary in many of his undertakings and methods, often thought it necessary to advise him to put more business into his religion. So there seemed to be a contention between worldly and spiritual things.

Whether or not our parishes are suffering from lack of religion in the business methods and transactions of their members, it is evident that many of them are not prospering as they might if there were more business in their religious methods and work.

If religious work is not much more successful when conducted upon business principles, managed in a business way, there is something the matter, either with the religion or the principles of the business management. When sound and honorable business management is applied to religious work, if it does not prosper the better for it, the trouble is with the religion. When the religion founded and taught by Christ does not prosper, there is usually something the matter with the business management.

I reluctantly accepted the invitation of the Executive Com-

mittee of the Convention to speak on the topic, "Management of the Business Affairs of the Parish," because I am aware of the difficulty of managing such affairs satisfactorily, as well as of my inability to talk about it in a way that will be instructive and interesting.

In the start, it may not be clear just what is to be understood by the "parish;" and I may not understand exactly what "affairs" of the parish are "business affairs." For convenience I shall assume that by parish is meant whatever organization is supporting preaching or carrying on religious work in any community, whether it be church, society, parish or club; whether legally organized and incorporated and having the right to "sue and be sued," or formed of members associated together informally and temporarily. And I suppose management of the business affairs is understood to be providing for the needs and expenses of the organization itself—for minister, choir, fuel, lights, insurance, repairs, etc.

The efficiency and the value of the work done by the minister and people of a parish, and the prosperity of the parish, depend in a great degree upon the manner in which its business or financial affairs are managed. Doubtless many parishes that otherwise would have been active and prosperous have been crippled or entirely broken down by inefficient or unwise business management. Many others have kept together and lived in spite of financial management that would ruin almost any secular enterprise.

The resources of a religious society depend very largely upon conditions and circumstances which are somewhat uncertain and that cannot always be foreseen or controlled. Managers of parishes have to depend very much upon the interest, zeal and liberality of the parishioners, which they cannot always "realize" on to meet their obligations. This fact makes it difficult to apply the same rules and methods to the management of the affairs of a parish that are necessary in conducting the finances of ordinary business operations. Men who are

"punctual to the moment sworn" in meeting an obligation, or a "promise to pay," in a business transaction, sometimes allow their pew rents or parish subscriptions to remain unpaid, while the minister goes without his salary and the services of the organist and singers become *voluntary*, in a financial as well as a musical sense; and bills against the parish, which should be promptly paid, are put off to an uncertain future.

Certainly an organization for supporting religion and teaching morality should not allow its business affairs to be managed in a way that would ruin the credit and injure the reputation of a man of the world. *The managers of a parish should have it definitely understood when pew rents or subscriptions are expected to be paid*, and that in order to meet the obligations and maintain the credit of the parish, *they must be paid when expected.* I am aware that taking seats in a church, paying pew rent, contributing for religious work, and even attending church, are voluntary matters. They cannot be enforced by law, for Church and State are not under the same government. Duty, inclination, custom, association, habit, all go to make up reasons why people go to church. But with a large fraction of the people of any community, neither of these considerations, nor all combined, make a motive strong enough to make them supporters of parish work, or attendants at church. Hence the financial support of a parish must come from those more interested in its work. *It becomes, then, a "business affair" to increase the resources of the parish by inducing non-churchgoers to take seats and become attendants;* and also to stimulate attendants to take additional seats, so as to have room to invite a friend or a stranger to church, as they would a guest to their table or home. For accomplishing this result, I can offer no specific method, or claim any wisdom or experience, beyond what is possessed by most parishioners.

In moral and religious work, as well as in business enterprises, men and women who are expected to provide means to carry them on, unless they can see results that seem to them

to be adequate, will furnish money timidly and grudgingly. They want to feel reasonably sure of some return, or that something will be accomplished that they can count as success. People like to have their investments yield satisfactory returns. Success may mean different things to different people, but all look for *success* of some kind or degree. All enterprises and all expenditures are expected to *pay*.

This is said to be a practical age. Men want to believe in practical things, and want practical results from money and labor expended. What are practical results? What are adequate returns for money spent in moral and religious work? Of the things that make up our lives—our enjoyments, our happiness, that inspire us with courage and ambition to do the work and meet the responsibilities, that give us strength to bear the burdens and support us in the sorrows, that best fit us for the enjoyments of the life that now is—of these things, which are the practical ones? *The most practical things are the things humanity most needs*, whether they contribute to physical wants, mental enjoyments, or faith in immortality and the eternal goodness of God.

Whatever best equips men and women, boys and girls, for the duties, the enjoyments and the vicissitudes of the life they are now living, gives them the best thoughts and inspires them with the noblest purposes, is the most practical. We educate our children; we beautify and furnish our homes; we seek entertainment and amusement; we strive for gain and honor, wealth and distinction, because we believe the returns we receive *pay* for the effort they cost. These things are all good, and are worthy of effort, money or sacrifice. But are they any more valuable, are they any more practical, to men and women as they meet the events that their lives bring to them, than the teachings and influences of religion?

The kind of house in which we live is of less practical importance than the manhood and womanhood that lives in us. Honor and virtue are of far more practical value to our boys

and girls, as they are taking the places of men and women in the world, than French and German. Faith in God, integrity of character, an unshaken confidence in truth and justice, are practical things in the life of any man, whether he practices law or preaches the gospel, whether he is king or peasant, employer or laborer, teacher of science or interpreter of the Bible.

Does it not *pay* to maintain churches and support the preaching of the gospel of truth and righteousness? May we not reasonably expect returns as valuable to ourselves and our children, from money that pays for religious teaching and worship, as from that which affords means for physical and intellectual education?

It should be no part of the work of the managers of the business of the parish to *secularize* sacred things, but rather to *consecrate* secular things. Everything God in His providence calls men to do is sacred, and should be faithfully and nobly done, whether it be worship or work, whether it applies to commerce or conscience, toiling for bread to satisfy physical hunger, or seeking the bread of God that gives eternal life. We call some things secular and worldly and others sacred and holy, but we make these distinctions too marked and too wide. The life we are living we should count eternal life. This busy world wherein we act our parts in life's drama and are heroes or cowards, triumph or are defeated, live on the mountain where the air is pure, or in the mists of the valley, are thrilled with happiness or burdened with sorrow —*this* is God's world as much as any is, or ever will be. There is no place where man treads, in the legitimate work or enjoyment of life, where it may not be said, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."

I have thought it necessary to say but little about the organization or the details of the business of the parish. Different kinds of organization and methods of management

may be needed for different places and circumstances. If those who are managing the business of the parish thoroughly believe in and are in earnest about the *work* the parish is doing, they will usually find ways suited to do the business required by their particular parish.

Whenever it is practicable, I think all parishes should be incorporated under the laws of the State, and should conform in their organization to the laws of the General Convention. All parishes should certainly have some kind of organization, which should be regularly kept up, so that business done by officers or committees may have the proper sanction.

Whatever form of organization or methods of business may be adopted by a parish, in all cases and under all circumstances, *its managers should not undertake to do things in a larger or more expensive way than the people can afford, nor incur liabilities that cannot be met without too much strain.* Although business connected with a parish cannot be done by the same methods that apply to other kinds of business, it certainly ought to be done as well as prudent and enterprising men manage their own affairs. Parish liabilities not less than those of individuals should be provided for in season and promptly paid. The financial credit of a parish ought to be regarded at least as sacred as the credit of an individual or a corporation. It should be determined with deliberation and care what the parish work shall be, *and what the whole money obligation of the parish will amount to.* Then payment should be provided for, *when due*, with *the same promptness and as much sense of obligation* as a business man provides for the payment of his note which he knows will be due on a certain day.

But important as it is for a parish to keep its business affairs in good condition and have them as wisely managed as possible, this is by no means all that parishes ought to do in a financial way; nor is it always the most important part of the business of a parish. It is pleasant and important for

the trustees or committee of the parish, at its annual meeting, to be able to report that the current expenses have all been met, that the salaries and bills for the year have all been paid by pew rentals or voluntary contributions. If all our parishes could say this, it would be an excellent thing. But if we can say "only this and nothing more," we are not doing the most important work of a Christian church—certainly not the most valuable work.

"None of us liveth to himself and none dieth to himself," applies to parishes as well as to individuals, and with greater force. When a parish is satisfied to live entirely within itself, and does nothing except for itself, it is in great danger of dying; and when it dies it is not itself only that is affected. If it pays for a parish to maintain religious worship and work for the benefit of its own congregations, *it ought*, if only as a matter of enterprise, *to do something to help establish parishes* and *preaching where our word is not spoken and our name is not known*. In doing this it will make itself stronger to bear its own burdens and do its own work.

If the agent of a mill should expend all his thought and effort in providing fuel to run his engine and oil for his machinery, he would not make a success of manufacturing. A parish does but little better, if its work and purposes end when it has provided means only to run itself. Our work must be more than self-supporting. *It must be aggressive.* Every reason for establishing and maintaining churches and parishes is an obligation to do charitable work by looking after and assisting the deserving poor in our midst, to go beyond our church and parish limits by contributing to the various benevolent institutions that are helping the poor and unfortunate in the State, and to encourage young men of the right kind to enter the ministry of our faith, and assist in their education if it is necessary.

We must extend and grow, by enlisting under our banner and enrolling in our ranks all whose sentiments are in accord

with our faith, and by converting to our faith such as can be reached and influenced by its preaching and teaching.

We work too much in a circle, and are too apt to be satisfied when our work ends where it began. We run our power too much on loose pulleys. Let us attach our belts to wheels the turning of which will do work, as well as afford an opportunity for work.

We must go into new fields and possess new points of attack, as well as maintain our present ground. Our army is organized and maintained to *march*, and not to parade and mark time. The need of our denomination is not a *standing* army, but one of campaigns and of occupation.

When these convictions possess the minds and the hearts of our people more generally, it will be easier to get recruits and supplies for our ranks, and the business affairs of our parishes will then be more easily and more satisfactorily managed.

CHAPTER XVI.

Organization and Management of Sunday-Schools.

There is a right way and a wrong way for doing almost everything. Success is seldom, if ever, achieved, except through system, order and method. But one method may be good, another better, while still others may be positively bad or worthless. All will not succeed alike with the same method. Experience is the safest guide. Though the experience of others cannot be a sure guide for us, it is the best light we can have to lead us where our own feet have not trod; hence we present, in this chapter, the wisdom of others, gained through long experience in the work and management of Sunday-schools, for the benefit of such as have had but limited experience, or who may be just entering upon this important field of work.

The Ideal Sunday-School.

From a paper on this subject by H. C. Packard, a Sunday-school superintendent of nearly fifteen years' experience, we present the following brief outline:

I. Have a well-defined *purpose*. That purpose should be to teach the principles of the Christian religion to both young and old, as Universalists understand them, and to bring each member to a right understanding of, and a right relation *to the organized* church and her work. This is to be best accomplished through certain methods.

II. Organize the school with officers and teachers as much as possible in sympathy with this purpose—earnest, willing, faithful, ready to turn away from any pleasure which might come in contact with the work.

III. Have no class in the school exceed six* (perhaps eight) in number, and it should be kept at that number as nearly as possible.

IV. Arrange each class out of close associates, as nearly as possible, and each teacher be *one of them.*

V. Have a teacher of teachers, one who does nothing else. Not the pastor, not the superintendent, but some one else.

VI. Make order Heaven's first law, during the sessions; and have freedom in teaching—except so far as not departing from the central thought of the lesson—even freedom from the lesson sheets and Helpers.

VII. Have the music suit the lesson. Let every song be made to awaken feelings most appropriate to the central thought. Everything should tend to the understanding of the lesson.

VIII. Cultivate an acquaintance with every member of the school. Let no clique exist. Though a secondary matter, the social relations are highly important.

IX. Let teachers feel they are responsible for the actions of their classes.

How to Teach.

Teach the exact lesson. We should aim to teach, as God shall give grace and strength, the appointed lesson of the day,

[* *Remark.* In reference to the number in each class, circumstances may necessitate a larger number, even, than eight. If there are plenty of good teachers available, the plan of having the classes small is altogether best; but it would be better to put a dozen pupils in one class, under an *efficient* teacher, than to give half of them over to an *incompetent* teacher. Almost everything will depend upon the *faithfulness* and *efficiency* of the teachers.—W. F. C.]

and not some other, however good. It may suit the fancy of the hour, or be deemed easier to teach something else—to allow one's self to be diverted into some other train of thought, to indulge in pious harangue or cheap exhortation on some topic suggested at the moment; but such so-called "teaching" is subversive of good order, of the utility of thought and purpose every well-ordered school should strive to obtain, is demoralizing to the class (and to the teacher as well), and usually brings both into contempt.

The exact lesson can only be taught when we thoroughly study the lesson ourselves. It makes a vast difference in the amount of work accomplished whether the farmer says, "Go, boys," or "Come, boys." Can we, with any reason, expect the scholar to learn, remember and repeat to us all the lesson, if we ourselves know little about it, and have to read even that? Undoubtedly the way to interest a class is to teach them something you have yourselves had to study out. This will be perceived, and will give them confidence in the teacher and interest in his instructions. It will also awaken enthusiasm in the scholars, and lead them to more earnest study of the lesson for themselves. Let the scholar feel that you have a great deal of interesting information to impart, which he will lose if the lesson be imperfectly learned, and you are consequently compelled to employ the recitation hour in teaching what ought to have been learned before he came into the class. Make him sensibly to feel the loss he has occasioned. Then persuade him to home study in order to prevent it.

Make your preparation two weeks ahead, and lay out each Sabbath the work of the next, and give the scholar to understand just what you expect of him next Sabbath. This is no more than the skillful teacher in the public school always does, and will aid almost more than anything else in obtaining the desired end.—*Bible Teacher.*

What Shall We Teach?

We cannot expect to have the rigid precision which characterized the days when theology was everything and when religious education was largely drill in dogma. The breaking forth from the trammels of the old machine religion, the protest of the spiritual nature against the iron limitations put upon it, and the look upon God's providence as spiritual, has opened up vast distances and long periods that make impossible the old theological precision. The work of the Sunday-school and of the church can no longer be the narrow training in creeds. It must take a wider sweep and have some of the indefiniteness that characterizes every department of the universe. The International Lessons assist the larger view of religion and the operation of spiritual principles. The call for the theological satisfaction of the mind must be met by grasping laws instead of limiting facts. Calvinism wound up the moral universe by sending some souls to hell, others to heaven, limiting all active interest to the scenes of earth. It was false, unnatural, but it was precise. We need to give the mind the definiteness of Universalism, the sure rest of the laws of the Eternal Fatherhood. Those laws hold the moral universe in their embrace. The young people come up through the classes of our Sunday-schools without being intellectually grounded in the laws of this great religious science. We need to teach systematically, to teach a rational philosophy of religion, the laws of the Fatherhood of God, the principles of the universe, and we are neglecting our mission if we do not do so. We need to teach a reasonable interpretation of the Bible. It must be kept in the Sunday-school. We cannot afford to leave it around if it is to be slyly whispered about, as though its character were open to suspicion. It is the book of books, the volume sacred indeed, and worthy the study of all, a medium of life and light to man, but only when it is reasonably viewed. All things else are but prepa-

rations and aids for this end—the betterment of souls. In the presence of this influence the Bible is one. It looks behind myth and legend, history and prophecy, private life and national movements; it comes forth from the souls of patriarchs, prophets, poets and sages; it culminates in the wondrous soul of one man, Jesus Christ, through whom we realize the power of life and the impotence of death.—*Rev. T. W. Illman.*

What the School Should Teach.

As the failing body needs fresh air, so the soul needs the reviving spirit. It is an error that Christianity is a mere belief—a mistake into which some Universalists fall. Christianity is a spirit and a life; it is love to God and love to man. This is the need, and it answers the question, What should be taught in the School? Children should be taught kindness, benevolence, goodness. The practical spirit is the soul's protection: it keeps out evil; it shields the soul when beset by temptations. Whatever will impart this spirit—be it story, be it principle, be it doctrine—is the thing to teach in the Sunday-school.—*Rev. Walter Dole.*

Preparation.

It is *you*, my friend, who have charge of a class of Sunday-school scholars—*you* who are reading these words—that I address. Will you give me a single moment's attention? I wish to ask if you have as great success with your class as you desire. Are your scholars as deeply interested in their school, their lesson, their teacher, as you wish, and as they ought to be to get the most good? Do you feel that they are growing up Christians, destined to be pillars of strength and beauty in the temple of the Lord? Or do you often have occasion to mourn, if not their absence from the class, their lack of interest in the best things, and the littleness of your influence over them? Do you sometimes feel that you

are accomplishing little or nothing for their real welfare, and might almost as well abandon all attempts to do them good? If the latter—which I take it for granted has sometimes been the case—have you ever thought it possible that the reason of your little success is that you have not *prepared* yourself for your duty? Yes, *preparation*—is it not the lack of that, more than anything else, which renders your labor in the school irksome, and hinders you from making the impressions you would?

But do you ask what preparation is needful? How may I best qualify myself to meet my class? Let me answer.

First, *Study your lesson.* No matter how simple it is; how thoroughly you understand it; how small your scholars are; how simple a thing it seems to teach them. Though the lesson be simple, it shades off into the sublimest realities. Though it be simple, it is not too much to affirm that you do not fully comprehend it. Think of it and see if it do not assume some new and inviting aspects. Think how you can illustrate it. Think what story or incident you can tell that will carry its meaning home to the young hearts. An illustration will be remembered when all else is forgotten.

Secondly, *Try to appreciate your responsibility.* How great this is! For what are you dealing with? Mere inanimate, worthless material, which though you misshape or ruin, it is of no consequence? You are dealing with the most precious things in the universe, compared with which diamonds of fabulous value are contemptible. You are dealing with celestial and imperishable material—with *immortal minds.* You are making impressions more durable than any upon marble or brass. You are working for eternity. Would you undertake to carve a statue from the stainless marble without preparation? Would you carelessly and thoughtlessly attempt to mould a brass statue? Can you essay in any such way to carve or mould a character, whose existence will have but begun when the marble and the bronze are dust, and

which you may on the one hand distort and deform, or on the other develop in exquisite grace and beauty? Not if you appreciate your position and your work.

Thirdly, Remember that God giveth liberally to all that ask; and ask him for a right spirit in which to meet your class. In other words, see that you are a Christian as you would try to teach Christianity. Ask yourselves while reading these few words, *Am I a religious person?* Not, Have I some religious ideas and aspirations? but, Is it the dominant wish and purpose of my soul to lead a holy life, and continually approximate the source of all good? Have I ever really consecrated myself to the service of God and man? If, my friend, you cannot answer these questions affirmatively, how can you expect to quicken the young souls you come in contact with? Can ice impart heat? No more can a careless, irreligious, sensual person teach religion. Can the sun help shining and warming the earth? No more can a sweet and holy soul help blessing all that come within its sphere. If such be your temper, in due season you shall reap.

Prepare yourself then, my friend, to teach. Study your lesson. Comprehend your responsibility. Get nigh the Infinite Heart. Then, while you cannot fail to do good, untold blessings shall flow into your own soul, causing you evermore to bless the time you tried to lead a young child to Jesus Christ.—*Selected.*

Illustration.

How to get illustrations for the lessons is a question which many teachers find a difficult question to answer. The *Sunday-School Journal* gives the following advice:

Grow them. Don't go to the books to begin with, although you may go to them to end with. The best illustrations grow in the garden of your own soul. But you cannot pick them

up as you gather daisies by the wayside. You must grow them.

How? Take a lesson and master it. Get all the facts into your brain. Get them and hold them. Get out of the facts the lessons that are in them. Feel your way into the heart of the lesson, and lay hold of the one or two great lessons that are there.

Now lay hold of some child and tell him how it is. Tell him the facts. Tell him the lesson. Watch him as you try to tell, and when he is not interested, tell him the lesson until he is interested. Make it clear to him. Tell him how the thing he does not know is like something he does know. Put it to him in his own language, with tones and words he *must* understand.

In this effort you will force illustrations. They will leap into your thought. They will tell themselves by your lips. And when on Sunday you try to teach the same lesson to other children, the illustrations you have developed will be ready for your use.

Try the plan of growing your own illustrations.

PRIMARY TEACHER.

1. Endeavor to prepare the children's minds to receive the particular instruction you are wishing to give, by finding something in their own experience in analogy with it, and thus proceed from something they know to something they do not know.

2. In your lesson always endeavor to make one point prominent, and let your whole instruction bear upon it, like rays leading to a common centre.

3. At the conclusion of each lesson, gather up the crumbs; that is, collect and arrange whatever has been brought forward, and let the children repeat, according to the elliptical plan of teaching, the substance of the lesson, in order that what they

have received and been exercised upon may be fixed in their memory.

4. Draw *from* the children, by proper questions, the fact or precept you may wish to bring out, and then imprint it on their memories by simultaneous repetition.

5. Before you give a lesson, consider by what series of questions you can lead the children to the point on which you wish to engage their attention. It is very easy to tell a fact. Some teachers will simply narrate it; others, by the elliptical plan, will suggest the ideas to the children and allow them first to supply the word; others, again, make it obvious by suggestions and acting. Neither of these plans accomplishes the object of cultivating habits of thought and attention. Consider always that you have given a bad lesson if you have told the children much and they have told you little.

6. Avoid questions that can be answered by *yes* and *no*, and do not suggest to the children the answers they ought to give; as, for example, by stating two things, one of which is the answer to the question.

7. Keep the children but a short time at any mental exercise, and as soon as it is over relax their minds by some physical recreation.

8. Do not allow the children to speak in a loud tone, as it excites the mind and wears the body. Give whispering lessons, and lessons in a low tone occasionally, that they may feel their power to regulate their own voices.

9. When children get dull and inanimate, raise your voice and repeat your words faster.

10. Avail yourself of the effect of sympathy upon the children, and they may be governed almost entirely by it.—*Christian S. S. Teacher.*

The Cheery Teacher.

BY MARGARET E. SANGSTER.

Years ago I knew a class in which a disintegrating process was always going on. It could not be kept together. Persistently the superintendent filled it up, bringing new recruits to make up the gaps which were always occurring in its ranks, but it was in vain. The boys could not stand the chill of its atmosphere, nor be natural under the influence of the good but dismal elder who taught it, and away they went to find brighter and more congenial places. It was in vain that the excellent man haunted his pastor's study, laboriously read this great book and the other, in the desire to make the lesson interesting, and devoted, yes spent himself, in efforts to keep the young men's Bible class where he felt it should be—in the front of the school, a sort of shining light and example. In his hands it was a little more than a name, a tradition of a good thing that had been, and he at last resigned his task in absolute despair.

There followed him very quickly a gentleman not nearly so well educated, not nearly so thorough, not, at a casual glance, half so well fitted for the position. But before many Sundays had passed, everybody was talking about the change. The class rallied around the new leader. One young man brought another. Their blithe, eager faces, their cheery voices, their interested manner, showed that they enjoyed coming, and the good people who had been lamenting over the fact that the boys of this period so soon grew too large to go to Sunday-school, had reason to felicitate themselves on having been greatly mistaken.

Where was the secret? Both were good men. Both were anxious to teach well. The first was a failure and the second a success.

It was no secret to any one who could read human nature.

One had the magnetism of a happy, joyous, enthusiastic temperament. He bore his light aloft on a candlestick, to be seen of all. The other, by reason of a naturally moody and melancholy disposition, which had grown morose through much brooding over trouble and loss, hid his light under a bushel. Young people were repelled from the one, as certainly as they were attracted by the other characteristic.

You will have no difficulty in holding your growing-up boys and your young ladies, if you bear in mind two facts: they must have good teaching and they must have cheery teachers. The air around us is full of stimulus. Information abounds. Wide-awake girls and boys of this day have been in the secular schools under the influence of the most advanced minds and the best text-books and the most thorough preceptors. They will not rest contented with inefficient, half-digested and second-hand instruction in the Sunday-school. They are willing to be students, and they want some one able to guide them. Then they will not—and who can blame them?—submit to sitting down among the tombs when all the sweet world is full of sunshine and gladness. Let us have cheery teachers for their sakes.—*Sunday-School World.*

Teach How to Study.

You will not live long enough, and if your life should be spared a thousand years, your scholars would not stay with you long enough for you to teach them all they ought to know of the Bible. You will therefore do the most successful work if you will teach them *how to study the Bible, and inspire them with a real love for its study.* Any means you may employ to reach these ends will lie in the direction of the best service you can render them.—*Christian S. S. Teacher.*

Qualification of Teachers.

Sunday-school teaching must not proceed on the assumption that one method is equally efficient for all. The way which

leads to success for one may lead to failure with others. Therefore, *avoid routine work*—a routine which leaves no scope for the different individual gifts and aptitudes of different teachers. Here, as in other spheres, common sense must have precedence over arbitrary rules.

Yet in perfect consistency with this general statement, it may be said that there are certain *methods* which every teacher should pursue, and a vital one is, the teacher must *put work into the vocation*. A hurried reading of the lesson, a hurried scanning of what the *Helper* says in regard to it, just before the opening of the school, that is not a qualification. The teachers must know what they are talking about, and they must apply themselves to the understanding of the lesson—there must be preparation.

Again, there must be a *love of the work*, a love which creates a willingness to assume the responsibilities, that will forego some things in order to discharge the duties, that will submit to some hardships even, if the work shall bring them. A love for the work will find the methods and make them successful.

How to Dismiss.

Once more, teachers in dismissing their classes should not dismiss them from their thoughts, their sympathies. They should know their scholars in their homes—know them in their needs—know in respect of things whereof the parents are heedless and indifferent. And the school work should be pursued with reference to the later and maturer outcome in the church.—*Rev. C. A. Skinner.*

To Secure Punctuality in Sunday-School.

BY MARGARET MEREDITH.

My rule is almost too simple to offer, and yet, in practice most superintendents shrink from it.

It is merely, Begin when the hour comes.

I once belonged to a model Sunday-school, in which there was little complaint of tardiness, but which, under a new, though very good, superintendent, gave great trouble in this matter, until the old plan was suggested and restored.

Boldly begin with three children, if three are present. If your musician and singers are absent, never mind that; change the order of the opening exercises, or even its whole character. You can pray and you can read chapters. More children and teachers will come in as you read, to swell the responses; and you can afford to be very polite to your singers when they do arrive, for the sight of the difference they have caused in the school routine will do more than any words to show that their presence is necessary. The children, too, will quickly improve.

Some will always be late, but if it is not known exactly when school really opens, a great many will be late.

Numbers.

Large attendance is not a positive evidence of success in the Sunday-school, any more than a large head is of great wisdom. A school may become too large and unwieldy, and the superintendent's ability to manage it be overcome by numbers. A little work well done is better in its results than a half-neglected work of greater magnitude. See that you carefully sow and nurture your small field rather than waste the good seed on the rocks to die.—*The Golden Lesson.*

Study Your Scholars.

BY MRS. C. S. NICKERSON.

I doubt not that if here and now the question as to what the first duty of such a teacher would be were asked of the company present, a large per cent. would reply, to carefully prepare the lesson. Never mind about the lesson at first. Study

your scholars! Get them interested in something and thereby learn something of the trend of their minds. Just as the most experienced and best trained farmer studies his land to see which field is best suited to grow grain and which is best for grass, and then thoroughly understanding the condition of soil in each, sows his seed, and in time reaps his harvest, so the teacher, would he be successful, must understand the children before him; must know how much knowledge of the Bible they already possess; must learn, if possible, to what sort of training they are subject during the week; must try to understand the tastes of each, and thus knowing them, plant, as does the farmer, according to such knowledge.

"But how," some one asks, "will such knowledge help the teacher in the routine work of the Sunday-school? and why will a knowledge of a boy's character and tastes and habits help me to make him an interesting student of the Bible?"

In answer to the first question I would say, every child may, with proper training, be made an assistant teacher. Let me take one kind of a boy as an example. He is a badly behaved boy at home; he is at least mischievous and disposed in the Sunday-school to make fun of what the teacher says. Only a short time will elapse after his entrance into your class before he will try the effect of some of his naughty words or acts upon his fellows. Then if you do not understand him and keep a watchful eye upon him, you may expect small results from the lessons you try to teach. But if you know him to be mischievous or even worse, you will not only keep him constantly in mind but in sight during the entire session of the school.

We are reminded in this connection of a certain teacher in a public school who was reported by her scholars to have her eyes in the back of her head. The reason for this assertion was that one day as she was putting examples upon the board for the next day's work, and necessarily standing with her back turned toward the school, she chanced to give a back-

ward glance and caught a glimpse of one little rogue passing a note to a neighbor. Deliberately finishing the column of figures which she was placing before the scholars, she said (without turning round), "Jimmy, you may bring the note Johnny just passed you to me, and both boys may stay in at recess." So it seems to me that the Sunday-school teacher must be able to see all her pupils, but must be particularly watchful in the direction of mischievous or inattentive ones. Perhaps a good way to conquer the bad boy of the class would be to make him the apparent favorite; to always reserve a seat for him at your own right hand, to ask him to pass the books, to look out your passages of Scripture, or to do any little errands which you wish done or can invent for him to do. This may teach him self-respect, and in learning this new, good lesson, perhaps he will forget to let his bad traits show themselves. His respect and liking for you as his teacher will begin to grow also, and he will listen to your instructions and begin to learn of better things than those of his past life, and the rest of the class, being no longer hindered by his bad example, will become teachable also.

So without many words it becomes apparent that if there be an unusually good and attentive boy in the class, he should be so placed among the others as to be a constant example to them, thus becoming of the greatest assistance in helping his teacher to preserve order and in instructing and interesting the pupils.—*Church of Our Father, Chicago.*

Visit Your Scholars.

Attendance at the Sunday-school depends upon the interest felt by the scholars. Before you blame or reprove an irregular scholar, consider if you have used all the means possible to you in increasing his interest. One means of arousing such interest is by visiting him at home. This may profitably be done:

1. If the scholar has been absent for successive Sundays.

It is quite likely to arouse his pride to find that he is of sufficient importance to be missed and sought out. It may also make him realize that his absence is a hindrance to the work of the class; that his example is influencing others to be irregular. A little personal visitation of this kind will often gain not only the regular attendance but the personal friendship and coöperation of a scholar. It costs little to try it.

2. If the parents are indifferent. First, it is a matter of pride on the part of parents that you have taken an especial interest in *their* child. It suggests to them that the matter must be worth attention, if a person otherwise disinterested takes pains to work for their children. If the lessons are not usually learned, you may interest parents to aid the scholar, or at least to direct him, so that the lesson will thereafter be attended to. Or, you may even induce the parents themselves to attend the school and study the lessons. At any rate, they must surely conclude that the work is worthy their attention if you thus labor, unsolicited, to interest them in it.

3. In order to gain a better knowledge of, and acquaintance with your scholars. At the school you see the scholar in his Sunday face, as well as in his best garb. But if by a little visiting, an acquaintance with his surroundings and hindrances, you come to know him better, it aids you in your efforts to teach him. What hindrances, difficulties, lack of moral and social training, bad habits, bad examples, surround your pupil daily? Surely to train him, you should know something of these. The teacher can do this better than any one else. The pastor may make general parish calls, but will have too many charges to pay special attention to each. But you who have but five to ten scholars can visit them quarterly or monthly, with special visits for special emergencies. If you would do your share in keeping the number of the school full, specially in arousing and promoting the personal interest of your own class, do not neglect this obvious help.—*S. S. Helper.*

THE SUPERINTENDENT.

The superintendent who is to be a real spiritual power in his school must be a man of true Christian dignity, and not given to trifling, though he may at the same time be on intimate and familiar terms both with the teachers and the pupils. While intellect is by no means to be despised, it must be remembered that the real fountain of permanent and commanding spiritual power must be in the heart and not in the head. The man who feels down in his heart that the chief end of his work as a superintendent is to gather the scholars into the fold of Christ, is sure to have spiritual power in his work.—*The Congregationalist.*

"HELPING SCHOLARS TO CHRISTIAN DECISION."

Christian decision is more than public confession of Christ and joining a church; it is having Christ in us and we in Him. Why are our children afraid to speak the name of Jesus? Subject Methods to pupils. Ask them when they are about to act, to ask themselves, "Would Jesus like me to do this?" Get personally acquainted with pupils. Look out for those whose influences are strongest. Give them pride in leading the rest right. Love them; don't *pretend* it, either. Invite them to your home with some right sort of little women with them; win their respect and confidence. Strive to bring out the manliness of pupils. Forget our years and be young with them, yet old. We teach by all our acts and words.—*Miss Fannie Shaw.*

CLASS AND PEW.

Let superintendents and teachers remember the old advice: Get the children to attend the preaching service. There are four classes of people in the church who can help to this result:

1. Preachers themselves, who can make the sermon attractive, and who as pastors can remind parents and children

of their duty, and by persuasive arts can allure little feet into the house of the Lord.

2. Parents, who can by authority, early habit and correct example, accustom children to go to "church," so that they will never think of the possibility of omitting the duty.

3. Superintendents, who can announce and invite and urge with unwearying patience; who can devise plans of record and report by which the school shall know that its members attend or neglect the public service; who can put such emphasis on this part of church life that teachers and children will continually feel its importance.

4. Teachers, who can repeat the pleadings of the superintendent, follow by example and expostulation the earnest effort of the preacher, and coöperate patiently with parents, taking the matter up with argument, and with appeal to conscience, until the scholar shall yield to wise entreaty and attend the public service.

The influence of the Sunday-school is of greater importance in those cases (and they are very numerous) where parents are themselves non-churchgoers. Here the redoubled exertions of the Sunday-school worker are necessary, that the scholar may be drawn to the church with its awakening, converting and educating influences. The school is a part of the church, but it is not all of the church, and its work is partial and its power limited, unless from its circles of teaching there go hearers to its pews, penitents to its altars, believers to its sacraments.

Exalt the school, but do not lose sight of the sanctuary, the pulpit, the altar. Teach, but also preach. Study, but also listen and obey. Bring attentive and diligent learners to the open word, but bring them also into the Holy of holies, the place of covenant and consecration and divine grace.—*Sunday-School Journal.*

The Model Teacher.

BY PROF. L. F. GARDNER.

The model teacher must be a seeker for truth. Teaching is work and not a pastime. There should be a delight in it. He must have magnetism and enthusiasm. He must inspire confidence and love. There must be activity of heart and mind. The model teacher must be an idealist, must see things with the eyes shut. There is nothing that gives character and power as the Christ whom we are crowning daily, not the Christ who walked in Palestine, but the Christ who is at our side at all times, the Christ of the present, who is known to every true teacher. There must be the evidence of God's sanction in the work.

Concerning Substitutes.

There are few schools in which all the teachers are present for very many successive Sabbaths. Illness, absence from town, bad weather and a great variety of circumstances sometimes make it quite impossible for the most faithful teacher to be at his post. In that case there must be a substitute; and the importance of the matter suggests the following words:

I. *To the regular teacher:*

1. Have a substitute as seldom as possible. Your place is not one to be left on slight occasion. Your reason for absence ought to be very good indeed.

2. If you must be away, secure your substitute yourself. Do not send word to the superintendent, just at the opening of the school, that "you cannot be there to-day, and he will please find some one to take your place."

3. Give your substitute reasonable notice. He cannot teach without preparation any more than you can.

4. Furnish him with your lesson help.

5. Pray for him before he goes to your class, while he is teaching and after he has finished.

6. In the name of Christian courtesy, never forget to thank him for what he has done.

II. *To the substitute:*

1. Understand in the beginning that you are undertaking difficult work. It is never easy to take another's place. It is impossible that you should know what sort of scholars you have, or what they need, meeting them only once. Do not be discouraged, therefore, if you find it hard to teach, and if it seems, at the end of the hour, as if you had done nothing.

2. You have a possible opportunity of doing great good. Your way of putting things may strike the attention of one who is accustomed to his teacher, and hears his words without heeding them. The Spirit may direct your arrow, shot at a venture, straight to a mark hitherto untouched.

3. Pray much before you go to the class.

4. Study the lesson. You cannot teach at hap-hazard, or on the strength of your general knowledge.

5. Never mind finding out "how the teacher does it." Get at the lesson and teach your own way.

6. Pray afterward for those who have thus been brought under your teaching.—*Walter A. Brooks in Westminster Teacher.*

Pastors and Superintendents.

The relation of the superintendent to the pastor is that of a subaltern to his captain. As "preacher in charge" the latter has the oversight of every church interest, including the Sunday-school. Yet, if he be a judicious man, he will give the superintendent as free a scope in the performance of his duties as is consistent with his own specific duties and the spiritual welfare of the school. And if the superintendent be a sensible man, he will treat his pastor's suggestions not with cool deference merely, but with cordial respect, and will always honor him before the school by cheerfully giving him suitable opportunities to catechise and address the scholars. The relation between them is in itself honorable, and may be delight-

ful and profitable to both. Though their respective offices are not of equal authority, yet, as brethren, they are equals in Christ, and the bond which makes them one in affection and purpose is that holy love which unites both to Christ. As a question of fact, the harmony between pastors and superintendents is generally unbroken.—*Selected.*

HELPING THE SUPERINTENDENT.

BY C. M. AMES.

First: IN THE SCHOOL. *Personal.* Suggestions from teachers as to general exercises, reviews and the management of the school, expressions of encouragement and sympathy given to the superintendent, will surely help him and be gratefully received. Even criticism and complaint would indicate an interest in his success that would sustain him in hours of trial.

Official. Every superintendent should be supported by an assistant, a secretary, a treasurer, a librarian and a chorister, who should not only attend to the duties peculiar to their offices, but should constantly counsel with him and plan for the advancement of the school. In the multitude of counselors there is wisdom.

Co-operative. The school without a teachers' meeting may not only be considered as retrograding, but its superintendent should not be blamed for being a failure when deprived of this support. Here he can learn of needed changes, of inquiring souls, of encouraging progress, sufficient to cheer him on to more assiduous labors. Here he can learn where personal visitation or conversation can best be engaged in.

Normal. He needs the strong support of a system of substitutes for absent teachers, or a normal class prepared to teach the lesson of the day whenever called upon to take the

places of the absent. A greater discouragement than the finding of several little flocks without their shepherds every Sunday, and none to call upon to feed the precious lambs, can hardly be imagined.

Musical. To leave the music as well as the platform exercises to the superintendent is well calculated to dishearten even the most hopeful. Let organist and chorister, singers and players upon instuments support him. The selection of new singing-books, the paying for the same, the instruction in new music, should not be added to his already countless duties.

Disciplinary. Sometimes the superintendent must exercise authority—a disturbing element needs removal from the school or changing from one class to another. Sometimes a class or the school deserves, in a kind spirit, a reprimand for restlessness or disorder. On such occasions the superintendent needs the support of approving words. Let him not bear the brunt of the battle alone.

SECOND: IN THE CHURCH. An Aaron as well as a Hur was needed by Moses. Both arms ached and had to be upheld. So the superintendent's support should come from church as well as school, parents as well as teachers, and in several ways.

Financial. We have known of churches that seemed to feel that the Sunday-school should be self-supporting, and of companies of teachers that allowed their superintendent to make all purchases of books, papers, maps, lesson lists, etc., and to pay for the same. A zealous finance committee to take all this responsibility from the superintendent's shoulders would give him strength to carry better the spiritual burdens. The current expenses should never devolve upon the teachers and officers of a school, but upon those in the church who do not contribute time, trouble, travel, study and prayer. Parents cheerfully pay day-school tax; why not give for Sunday-school support?

Pastoral. Not only from the membership but from the pastor of the church should the superintendent receive support. His presence in the school, his greeting, inquiry and counsel are a wonderful help to an overburdened superintendent.

Parental. Well may a superintendent feel discouraged when year after year goes by, and he constantly meets in social circles, or business walks of life, the parents of the children in his school, without ever hearing an inquiry, a suggestion, a helpful hint. I fear that parents little realize the power of tender sympathy, of vigilance, of frank intercourse on their part, as support to the Sunday leader of their boys and girls.

If these homely truths may only reach many who are not doing their full portion towards sustaining their Sunday-school superintendent, and cause them to realize the fact that their support is needed, the mission of this article will be accomplished.—*The S. S. Times.*

The Superintendent and Pastor in the School.

BY REV. L. H. SQUIRES.

The pastor ought to be the general manager of the church institution, and is, therefore, the proper person to be the superintendent of the Sunday-school. Ministers do not want to monopolize church work, but it is their duty to see that it is properly done. The pastor's work should begin with the child and in the Sunday-school. His should be the directing mind. Executive ability was one of the chief requisites. It has been said that a man who could successfully conduct a Sunday-school could lead an army. The superintendent should be a lover of children. The speaker did not think an unmarried man, if he had lived long enough to be married, could make a good teacher. The same rule did not apply so well to the

ladies, for they generally loved children whether they were married or not. The superintendent should be a lover of the cause and interested in the general church work. The pastor, if not superintendent, should be in the school, free to go about and become personally acquainted with all the scholars. Many of the children drop out of the Sunday-school because the school is the children's church and the pastor does not touch their life, and they do not have any interest in him. He should be the connecting link between the school and the church.

Politeness.

The superintendent of a certain prosperous school was in the habit of treating even the youngest pupils with politeness and deference, as though he regarded them worthy of his best behavior. It taught the boys and girls to be polite in return; they came to feel ashamed to do anything unworthy a true gentleman or lady. The tone of that school became elevated, and all of its work was improved thereby.—*Christian S. S. Teacher.*

Be Punctual.

If the superintendent would have a prompt school he must be prompt himself. At the very moment appointed for the opening exercises, his finger must be on the call-bell, and he should be just as prompt in closing. "A time for everything, and everything at its time," must be his motto.—*Christian S. S. Teacher.*

The Child in the Church.

Indifference on the part of parents is one of the chief causes why children do not attend church service. About one-third of the parents of the children never go to church themselves, while the other two-thirds make little effort to have their children go with them. Distances were very great in cities, and that was a reason why many young people did not attend divine service. The interest, as far as children were

concerned, centered in the Sunday-school, which with prizes, etc., all tended to draw children away from the church. If one-half the ingenuity was put into the work which was used by politicians, there would be no difficulty in filling the sanctuary with young people. The speaker said the services of the Sunday-school and of the church ought to be linked together, so that but one journey to the sanctuary would be necessary. Think, he said, of the old, cold churches and long sermons and the hymns and singing, all of which were enough to drive children away. But this was all changed now. The churches were made attractive and every inducement was offered to attend divine service. In looking back over his ministry he could see where he had made a mistake. He went into the pulpit prepared to address adults and not the children in the pews, who were entitled to consideration. It was a mistake common to ministers. There should be in the sermon some utterance, some expression to catch the attention of childhood. In the home, the Sunday-school and the church should be talked about, and some of the spirit and enthusiasm of the parents will be given to the children.—*Rev. C. H. Fay.*

Parental Example.

Rev. Dr. Chapin of Meriden speaks the sentiments of many pastors beside himself in the following extract, which we take from his decennial sermon:

It is an amazing thing to me that people who have children who ought to be in Sunday-school are not in Sunday-school sometimes themselves. It is an amazing thing to me that parents who want their children trained up in wholesome Christian ways should neglect the church themselves.

Some people think they work too hard during the week to go even once to church on Sunday. But in nine cases out of ten that is sheer pretence, backed by acquired habit, to be sure. *For those among the hardest workers in the week are surest of being at church when the Sunday comes.* Some ladies

will say their husbands are not inclined to go. Then certainly the more imperative is the need that they should go, unless they are willing their children shall grow up into half-heathen ways, as they certainly will unless somebody takes more interest in them than they do themselves, and go to Sunday-school, and do for them what they ought to be willing to do for their own children. Our Sunday-school certainly is, and has been, a power for good, notwithstanding the frequent derelictions in the parish in relation to it.

And if, under such circumstances, so much has been done, what a mighty engine it might be made, if all who have reason to be interested in its work were ready to share the responsibility of its care and training and success.

The Dead Bible Class.

The class had not actually perished, nor was it buried out of sight. It had a sort of an existence—"a name to live." It met, or some of it, every Sunday afternoon. It had rather more existence than a nightmare, although the amount of vitality manifested by a nightmare is far in excess of anything that could be called vigor ever developed in the doings of this class.

The principal recommendation of the teacher of this class was that he had been teaching it or a similar class for forty years. Being a lawyer by profession, he was supposed to have great ability in making a scientific analysis of a Bible lesson, and of presenting the truth in such a manner as to enable people to understand it with ease. But he omitted to bestow on his lessons the care in preparation which he would devote to the putting of a case into good shape for presentation to a jury. However forcible may have been his pleading in court, he brought to his students all the dullness he had, and gave them his mental leavings in so soporific a style that, had not the benches furnished the class been stiff and unyielding, each

student would have been "at ease in Zion" in slumberous repose.

This excellent person gave evidence of great regularity in his habits of preparation. Every Sunday afternoon, immediately on rising from the dinner table, he would go to the room by courtesy called his "study," to study the lesson. Dinner finished about one o'clock. Class began at two, and the walk from home to church took nearly half an hour. He had a commentary, one of the oldest, heaviest and dullest in the market. His father had left it to him, and it was prized as a gift of paternal affection and a monument of the study in which the old gentleman used to indulge. As for the new-fangled commentaries, the modern improvements and helps and lesson papers and all such novelties, our teacher scorned them as varieties of a vexatious and worldly spirit of invention, devised only for money-making and for calling off the attention of young people from serious things. As for him, give him his old commentary or give him death. It gave his class death. Not that there was in the old commentary itself anything noxious or fatal. It was in his way of using it. He seemed to ascribe to it a magic power of imparting the lesson to him. He pored over it for ten or fifteen minutes, then closed it reverently, laid it aside and marched forth to teach.

Need it be said that this good man bored his class more than he instructed them? Need it be added that the class gradually dwindled to a skeleton? Or need the hint be given that the students, most of whom were growing up to mature life, found it more profitable to stay away than to spend their time in listening to his pointless harangues?

The class and the teacher plodded on, and on, and on. The whole concern became about as dead as Lazarus was after he had lain four days in the grave. But a resurrection came to the dead Lazarus. And perhaps there is such an experience in store for this moribund Bible class. If the teacher will wake up enough to do some really solid studying, or if the

class will wake up enough to throw him overboard and get another teacher, there is hope; there may be life, and, with life, light and vigor.—*S. S. Journal.*

Not Worth Raising.

A man often deserves more credit for holding on to a dwindling school, or a scanty teachers' meeting, or a thinning class, than if he held on where things moved briskly and numbers were at their highest. Any worker in a live Sabbath-school, or in a dead-and-alive one, ought to do his best to secure an improvement in his charge; but the poorer the condition of the school the greater the need, and hence the possible value of his work. It is a shame for a Sabbath-school worker to close a school, to suspend a teachers' meeting, or to give up a class, on the ground of its sickliness. The writer once visited a poverty-stricken home, where he saw an emaciated little child lying in evident neglect on an uncleanly bed. Asking the mother if a physician had seen that child, he learned that nothing was being done for the little one. "And why not?" he inquired. "Ah! it's a sickly one. It's not worth the raising," was the cool-blooded response. *That* mother didn't propose to waste her strength on a dead-and-alive little one. And she was of much the same spirit as a Sabbath-school worker who abandoned his charge because of its sickliness.—*S. S. Times.*

Encourage the Children in Church-Going.

Keep a record of all the Sunday-school youth who attend the services of the church and Sabbath-school and make a monthly report of this record to the school, and thus encourage church-going among the members.

W. F. C.

Visit Other Schools.

Officers and teachers will find it profitable to occasionally

spend an hour in visiting other schools to see and report what is done there and what they have learned by such visit.

W. F. C.

Example.

Do not forget that it is *what you are* which will make your instructions effective. You may teach purity, faith, honesty, but unless you illustrate these in your life, it will be like a splendid beam of light trying to shine through a piece of dingy glass. It is the clear crystal that transmits the light readily and attracts all. Scholars appreciate that, and they notice the dingy spots on the glass also, and they may look on these rather than the light. It was Joshua's resolution to "serve the Lord with his house" that influenced Israel in the right choice.—*Christian S. S. Teacher.*

Care for All.

Shepherd look carefully after the older and feebler members of the flock, and see that they have kind and tender treatment and food suited to their age and infirmities. Keep a watchful eye on the more active members, giving each something to do; and do not forget the precious lambs, remembering that they cannot live and grow on dry, musty hay, straw or stubble. Provide fresh, nutritious, spiritual food for them, and place it *low down in the rack.—Christian S. S. Teacher.*

The Outcry Against the Sunday-School.

BY REV. E. A. PERRY.

From men of high standing in the church and of wide experience come words not only of criticism of Sunday-schools and their methods but also of opposition to them as institutions of the church. These criticisms merit the attention of the friends of the Sunday-school. Some of these critics and

opponents take their position, doubtless, because of a lack of success on their own part to make the Sunday-school what it ought to be. In other words, a sense of failure biases their judgment. Is not the question of the value of the Sunday-school worthy of a fuller discussion than it has yet received? It has seemed so to the writer; and the following is an attempt to lead the way to such discussion:

Let me state as definitely as possible some of the complaints urged against the Sunday-school of to-day. It is said that it assumes to take the religious training of the child out of the hands of the parents and put it into the hands of the Sunday-school teacher. This is an unjust criticism. It assumes nothing of the kind. It seeks rather to supplement home instruction in matters religious. It takes, or aims to take, the child who has no home training in these matters and give him at least a little.

A distinguished educator of youth, and himself a clergyman, recently said to me that the Sunday-school, with other modern institutions, the outgrowth of the church, was sapping the life of the church. I did not ask him to explain his statement, but presume his feeling is the same as that of others who express themselves more fully. Their position is somewhat to this effect: The Sunday-school should be an adjunct and aid to the church; should train and lead the young forward to membership and active interest in the church. Instead of this, it is asserted that the Sunday-school leads not only a separate existence but lives for itself alone. These same critics would also say that for education in things religious and devotional the church service is superior to the Sunday-school; hence if the child can attend but one, the Sunday-school should not be the one. They often go further and assert that attendance at the Sunday-school creates a distaste for the regular Sunday preaching services. Certain it is, whether this be the reason or not, the members of the Sunday-school are not the most regular attendants at the preaching service. I

have suspected that the reason for this is in part to be found in the preaching service itself. It is not always adapted to meet the wants of the young. It does not nourish the souls of the little ones.

Evidently, if these charges in their unmitigated form are true, one of two things must be done: a cure must be found and that right speedily, or if the disease is incurable, the Sunday-school must be abolished. The questions then before the church to-day are these: Are these charges true? If true, whose the fault and what the cure?

No judicious friend of the school believes it a perfect institution. Its methods can be improved, its results be made more worthy of its opportunities. Too often the instruction is not what it should be. Sometimes it lives for the spectacular, not the religious. Occasionally it lives its own life and does its own work independent of the church, and in rare instances there is a semi-hostile feeling between the two.

Having admitted this much, the question recurs, Who is to blame for this condition wherever it exists? Am I not correct in the statement that the blame more often rests justly upon the church and its pastor? If the Sunday-school is to be an aid to the church, why so seldom are church members found in it as the controllers of its methods and work? I venture the assertion that *in every case in which the church and its pastor take a working interest in the Sunday-school, good results for the church are achieved.* As a friend of the Sunday-school, I assert that the responsibilities for whatever failures there be rest primarily upon the church. Let it correct its own attitude and make it one of work and not, as now, of fault-finding.

Let me also say as a friend of the Sunday-school that I am rejoiced that there is criticism of this institution. Dissatisfaction is always both a proof and promise of progress. Let every possible criticism, whose basis is at all just, be urged against the methods of the Sunday-school. The workers in

this branch of our Zion are ready to receive advice, admonition, instruction, from any source whatever. Let critics be careful, however, lest their charges be boomerangs in their unskilled hands.

But the *defects* in our Sunday-schools *are*, in my judgment, *exaggerated*. Could we for a generation abolish them, the work they are now doing would be evident. They do their work with a fair degree of success. They have paid largely for all the time and energy spent upon them. They afford an opportunity for instruction in things doctrinal, moral and devotional—the only opportunity that comes in the path of some children.

It is true, also, as is well known to many, that in our parishes to-day are leading and influential members who came to us through the Sunday-school, who were first interested in us, our truths and our work, in the very Sunday-school now so sharply assailed. How much we owe to our Sunday-schools will never be known.

I plead then for a more kindly criticism than comes from some quarters; for a more appreciative estimate of the work of this institution; for a more hopeful expectation of its future, and especially for a more helpful attitude toward it.

Prizes May Be Useful.

We must have children in order to have a school. If prizes would secure attendance, then give prizes. Each concert can be made to teach one beautiful lesson, or concerts can be made mere fosterers of vanity by exhibiting gayly-dressed children. President Gibbs said, "Appeal to the best in the child; teach him not that he has, but that he is a soul. Try to show them how much greater and more beautiful what they are—the spiritual—is, than what they have externally—the secular—is."—*Mrs. Decker.*

PARENTS—WHERE ARE YOUR BOYS?

BY REV. T. B. THAYER, D. D.

The parental relation is one which involves the most important and solemn responsibilities a human being can assume. There is no case so weighty, no duty so full of anxiety and painful thought, when fully appreciated, as that of watching over and directing the physical, moral and mental growth of a child. Day by day, year by year, to see the bud filling out, opening and expanding into leaf and flower, and the young promise of abundant fruit; day by day to bend over it, mark its increase, shelter it from the too great heat of the sun, or the violence of the storm; to protect it from the destroying worm or the plundering bird or the vagrant thief; to train the tender branches and prop them up when it is necessary; to feel that the beauty of the young plant and the quality and quantity of its fruit depend almost wholly on the kind and degree of culture and care which you bestow upon it—this is indeed a responsibility whose pressure on the conscientious and faithful parent can scarcely be overestimated, or its solemnity too deeply felt.

I fear, however, there are very many parents who are far enough from realizing this, and who give small heed to the claims which their children have upon them for moral and spiritual culture, for the formation of character and for the guidance of their passions and affections.

The history of Juvenile vagrancy, the crowds of neglected children, the thousands of young drunkards and gamblers, thieves and incendiaries, and the mournful records of our criminal courts and penitentiaries, all reveal the fact that there are multitudes of unfaithful and reckless parents, not among the lowest classes alone, but also among the higher and middle classes.

It is a sickening and terrible history, this of Juvenile depravity, this which shows us children neglected and abandoned

as soon as they are able to walk, and left to fight their way through the world, at this tender age, as best they may with begging and stealing. It is a fearful thing to look in upon the dens of infamy where these young creatures congregate, with features hideously old, wrinkled, shriveled and blotched with exposure and hunger and disease, looking as if they had lived fifty years of sin and depravity in fifteen.

And these results are not only possible but probable, and almost certain, to some extent, where that solicitous watch-care and patient training and religious teaching are cast aside, by which alone the feet of youth can be guided into the pleasant and peaceful paths of virtue and usefulness.

It is not possible, it seems to me, for parents in a city to exercise too constant or too close a supervision, if it be judicious and kind, over young lads of from ten to sixteen years. It is the most perilous time of life, the most decisive in the formation of character and habits and tendencies, and the most important in its influences for good or for evil in the life of the future man. What impressions are made on the mind and heart of the boy in these years will be likely to remain and grow with his growth, and give direction to his pursuits and destinies. What thoughts he gets of religion and moral obligation and personal purity and virtue will very likely take root and spring up into action, and in due time bring forth their harvest.

From fourteen to eighteen the boy is passing into the man, the flower into the fruit. The character is forming in secret, slowly, unconsciously, as the coral insect builds under the sea. The material is soft and pliable, and receives any impression put upon it. It is molded by any and all influences with which it comes in contact. It is of the last moment, therefore, that these influences should be of the right kind, for it is hardening as the years pass, and it will be no easy thing by and by to erase the image once stamped upon it. The mind and heart, now open to any hand which may seek to shape

and direct them, will ere long get rigid and set, and retain through life the form and bent which they are taking at this age.

Parents are apt to think lightly of the words and sentiments and acts of the boy, saying carelessly, "He will feel and think differently when he comes to be a man—his mind is not trained yet, nor his character formed." Yes, my friend, but his character is forming, and will soon be beyond your reach. If you, by your instructions, your care and solicitous affection, are not forming it, somebody or something else is. Formed somehow for good or evil it will be—that is the necessity of growth. It will not stand till he is a man, and then choose for itself what it will be. The fruit is determined by the character of the seed sown. "The boy is father of the man."

Of what supreme importance then that the boy should be kept away from evil influences, from bad company and corrupt associations; that the parent should watch over his habits, teach him the control of his passions, unfold his moral sense, establish his religious principles, regulate his pursuits and amusements and see how and where he spends his time, especially his evenings and his Sundays, and who are his companions.

It is a matter of great consequence to his future safety and usefulness, whether he is in school or in the street; whether he attends church and Sunday-school, or is drifting about town; whether he is familiar with places of evil resort, taverns, cellars, theatres, bowling saloons, dancing halls, etc., and on easy terms with young vagrants and all the idle rabble congregated in such places.

The street, by day or by night, is a bad place for a boy to frequent without the protecting company of the parent. A boy will learn more evil in the street in one evening than you can unlearn him in a year. In this school he will master his lessons very quickly and make alarming proficiency, for he is

sure of the help and example of older scholars and those more advanced in evil.

Present Needs.

BY REV. R. A. GREENE.

First, Sunday-school work is free work. It is not hired work. Superintendents, teachers and other officers are volunteers in the service, and scholars, for the most part, I believe, are permitted to exercise their own will as to attendance. And the plea is that you cannot expect great fruits from this Sunday-school. It is very evident we do not feel under the same obligations where we are volunteers to give our labor that we do where we are hired and paid a stated sum for stated services. It is quite plain, too, that not many of us feel that we ought to realize the same obligation, under the former conditions. The question resolves itself to this: I am under obligations to do what I am hired and paid money to do; that I must do. What I do for love, for no temporal reward or remuneration, what I do for my fellow-men and women voluntarily, because I simply choose to and am willing to help things along, this that I do is a variable quantity, the amount of it at various times to be decided according to circumstances. If it is convenient to do a great deal to-day, I will do it. If it is rather inconvenient to-morrow, why I can drop the whole of it.

The work that means a stated sum of money, the work that I contract to do, I *will* do, *must* do. The work that means casting bread upon the waters, I may do or not, just as circumstances indicate. Now I am going to say, whether you have any sympathy with me or not in the idea, I am going to say that there is nothing under the sun to which our obligations are greater than in the work of love, this free gift of one's powers, such as they are, this volunteer service, this work that is done to carry on the Sunday-

school. Legally a man may withhold the bread that love would cast upon the waters; morally he may not—morally he is bound by Heaven's laws to fulfill all the obligations that love's service can imply. In one sense it is a fine and beautiful sight to see a faithful body of Sunday-school workers at their task. It proves to us that there is some loving work done, that there are men and women willing to do work they are not hired to do, for which there is no money consideration.

In another sense, it is the simple exhibition of that spirit and that labor that as Christians we are under profound obligations to manifest and perform, under as binding obligations to do as we are to do the work we are hired and paid money to do. Sunday-school workers are supposed to be Christians, and I feel free to say that the thought of their work as something they may be faithful to or not, something they may neglect or not, as the time or the mood or the circumstance indicates, because it is a volunteer work, a free service, a labor of love, ought never to enter their heads. Because it is volunteer service, free service, a service of love, it is *not* therefore a work you may be faithful to or not, neglect or not, as the circumstance of the moment may decide. As a rule, you find a way to do what you are paid money to do. You *can* and *ought* to find a way to do what these obligations of love require just as faithfully. An excuse that would not keep you from your week-day work ought never to keep you from your Sunday-school work. The strength and will and sense of duty that would send you to your Monday's work ought to be sufficient to send you to your Sunday-school work. If you can go to your day school, to the shop, to the place of public entertainment, to the social visit, or any other place, when it storms, or when certain sacrifices are demanded, you can and ought, by all means, to go to Sunday-school under such circumstances.

I emphasize this need of a deeper sense of duty to the Sunday-school and more *conscience* in its discharge. I tell you there is almost everything in this thought of obligation to the service and work of love. Ask my brother ministers who are present to-day how large a part of this work is work for which they are paid no money; work they have never contracted or stipulated to do in any business sense; work they freely and voluntarily perform; and ask them how much joy and happiness came from that service. I think I speak for them all when I say that fully more than one-half their work is of this kind and that it is the best half and most satisfactory half of their work. There is no getting around it or out of it, that you are under the highest moral obligations to faithfully and conscientiously do all the Sunday-school work you can.

We have some of this feeling or sense in us, but not enough. The Sunday-school I have in mind needs this devotion and consecration on the part of all its workers. And I think we need this far more in the use and application of the helps and opportunities we have at hand, than we need more helps and more opportunities.

We need other things. We need more *qualification* for our work. Now let no Sunday-school worker feel that I am about to criticise harshly or unkindly find fault. I am only going to say what you would say yourselves and I doubt not have said it over and over again, and I simply beg of you to let me tell the truth about you just as you have done yourselves, and I will change the pronoun and say we instead of you. *We* need better *qualification* for our Sunday-school work. The Sunday-school I have in mind needs this. The Sunday-school which I think you may all recognize as your own needs this. We pay too little attention to preparation. We think that for this volunteer service, this service and labor of love for which nobody pays us, for which nobody holds us responsible, which we

can do or refrain from doing, can be done in about such manner as we choose. It is nobody's business. If I am willing to *give* any services, nobody has any right to criticise them. That is a mistake, a fatal mistake; if we really want to render a service, such as may be called a service, it *is somebody's* business.

If the work in this Sunday-school is worth doing at all, it is worth doing in just the best manner possible. If our services are worth giving at all, they are worth giving in the way that will produce the largest and best results. It is, in my opinion, a direct insult to give our services and not give them to the full extent of what they are capable of producing. Do the *best* we can. Use all the helps there are that will make our service of the highest value. It seems to me that the nature and character of giving imply that the best and the most we can give shall go with, or be in the gift itself. I am afraid we are lamentably ignorant sometimes of the things we are expected to teach in the Sunday-school, for teaching is a prominent part of Sunday-school work. I am afraid we go before our classes sometimes, without knowing what we are going to teach them. We need to know *something* about the lesson. Perhaps we do not need to know all there is in the lesson. That would be a difficult achievement for the best and wisest of us. But we each need to know all that each of us *can* know. We want or ought to be familiar with the Scripture and the context.

I do not, of course, mean that we must have the critical knowledge of the exegete or the expositor. Learned interpretation and scholarly comment are not expected or demanded in the Sunday-school worker. I mean that we are to read and re-read the Scripture in the lesson, study it carefully and use what helps we can get, in connection with our own knowledge and judgment, to get the meaning and idea of the Scripture. The lesson will always

have special points of importance. We want to know what they are and be able to tell our scholars what they are. The Sunday-school lesson should mean work. The teaching of it should mean work. We have no business to go into the Sunday-school and sit with our classes through the time as though it was a time for play or idle conversation. It is an hour for labor, and if we know what we are laboring for or about, great good is bound to come out of it, and not otherwise.

CHAPTER XVII.

State and Local Work.

The following papers, though having special reference to the work in Ohio, deserve to be recorded in a permanent form and be read and re-read by all our people of every state until we learn the lessons of coöperation and continuity of work which they so pleadingly seek to enforce.

The Circuit System.

BY REV. C. P. NASH.

The weakness of so many of our churches in the West, of the great majority of them, necessitates combination of effort, if many of them are not left to die. We have in Ohio but five churches employing the entire time of their pastors, and one of them is now pastorless. The work of our church has long, indeed always, been carried on mainly by combination—division of the minister's time. But in making arrangements for this work, every minister and every church has been independent of every other minister and church. This has led to the engagement of ministers with churches at long distances from each other, so distant that there could be no special sympathy or coöperation between them, the minister spending a good share of his salary in traveling expenses, being obliged to tax his churches more heavily than otherwise he would, in order to meet such expenses, or, as in many cases,

such expenses reducing his own compensation to a very meagre stipend; while, in many instances, a neighboring church, the natural ally of the church in mind, has been served by some other minister, who in turn, mayhap, has also traveled a long distance for that purpose. The Universalist churches of Ohio, and, indeed, of the whole country, have done well by the railroads, albeit said roads have usually carried their ministers for them at half the usual fare. This system, while a seeming necessity, has been operated under these and other serious disadvantages. This has led many to consider and advocate the advantages of the combination of contiguous churches, popularly known as the circuit system, which, in many instances, has been adopted with excellent effect. That, if generally adopted, it would be a great improvement upon the old system of independent action and scattered service, there can be no doubt. So evident has this seemed that most of our State Conventions have given their sanction to the system, in several instances, charging the State Superintendent of churches with the duty of organizing the circuits. It is to be lamented that two serious impediments hinder the success of this undertaking: 1. The lack of loyalty to the system on the part of ministers. 2. The lack of loyalty to it on the part of the churches interested. Our ministers have so long been in the habit of negotiating their services with any church desiring them, and our churches have been so long in the habit of hiring any minister whose services they desired, that both are slow in learning to say, "No, I cannot engage with you, it would break up your circuit;" or, "No, we cannot hire you, unless you also engage with the other churches of our circuit." And yet it is needed but to call attention to this state of things for both ministers and people to readily see that, if the circuit system is ever to attain to any degree of efficiency among us, we must unitedly come to that standard of action. If the circuit system is worth anything to our church, we must all be ready to make

whatever necessary sacrifices required in its maintenance. We must not only advocate it on the floor of the State Convention, whether minister or delegate, but we must advocate and practice it all the year round, even if opportunity does present itself of a favorable engagement, on the part of either church or minister.

The State Superintendent.

BY REV. C. E. NASH.

The "Permanent Fund," whose claims are so loudly and so justly lauded in these columns, results primarily in the employment of an agent who bears the above official title. Other channels for the fund are, indeed, embraced in the missionary conception, which can be opened only when the resources are larger. At present the income is scarcely sufficient from all sources to keep the superintendent in the field; other schemes must, therefore, be for a time in abeyance. But the superintendent we must have; all else in the way of general work must be sacrificed in order to maintain him at his post. So say the "powers that be," the Executive Committee, with entire accord. What is the reason for this emphasis? Why is the superintendent so indispensable?

The answer to this question, in the minds of our leaders, does not amount, we may be sure, to any idle sentiment, to any zeal for mere organization, to any lust for authority on one hand, or for "imitation of orthodoxy" on the other. These are long-headed men, practical men, who advocate only measures of approved utility, and for the sake of their utility. These are not the days for creating new popes; and the Universalist Church will be one of the latest to budge an inch from its original Protestantism in that regard. We have not lost faith in liberty, in the independent judgment and voluntary service of Christians; and the idea of the State Superintendency arises from no desire to institute a dictatorial

policy in Ohio, whereby the free loyalty of our people may be coerced into mere blind acquiescence. If the superintendent is not set up to be dictator, no more is he, on the other hand, offered as a dole of charity to the indigent. It is not intended that he shall go about instituting free meetings for the relief of those who do not care to burden themselves with the support of a pastor. He is to be a servant of the church, rather than its director; but his labors will be supplementary, not substitutional; nay, it is fondly believed that he will be able to stimulate the separate parishes to doing more than ever for themselves and something also for the common enterprise, instead of encouraging them to get used to assistance and to settle down into a state of contented dependence.

The Work of the Superintendent.

What, then, is expected of this our agent? and why is the demand for his services so insistent? Will the questioner kindly lift his eyes above his local horizon and contemplate the field of our denominational endeavors at large? This gospel of universal salvation which we have "received of the fathers," and through them from the Father, does not permit us to confine our solicitude to our own affairs, but obliges us to see in every man a brother, whatever his lot, wherever his residence. It is our business to preach to those who have not heard of this inspiring faith. And since this is the business of all, we cannot but be anxious that every voice should be in tune, every pulpit active, every parish aggressive. Further, it must be our ambition, under the same motives, to establish pulpits in the centres of population, to reach the ears that now have no opportunity of hearing our proclamation, and thus to inoculate the communities with the saving influence of our doctrines.

Holding this purpose clearly in mind, look abroad and compare with its scheme for the world's evangelization the actual

facts in our situation. First, the forces already under arms are not trained to their full capacity; they lack unity of purpose, coherence, largeness of aim. Too many limit their calculations to the local parish; it is not always easy to bring neighboring parishes into active sympathy. The clergy, too, work sometimes at cross purposes. They carry on a kind of guerrilla warfare, rather than advance by system in a definite and well-planned campaign all along the line. Observe, we do not make these statements in a complaining spirit; the fault lies not so much with preachers or parishes, considered singly, as with our chaotic habit—our lack of system, and, what is still more to the point, the absence hitherto of any adequate means for inculcating and building up a system. The primary problem, therefore, is that of consolidating, unifying our present numbers, and of inspiring them to undertake together the enterprise of church extension.

Our Opportunities.

In the second place, take note of the noble opportunities for church enlargement afforded us in Ohio. From how many quarters comes the Macedonian cry, "Come over and help us!" Of our largest cities, Cleveland, Dayton, Toledo are wholly unoccupied; of the cities of the next grade, Springfield and Hamilton are making an effort to live, with hopeful outlook, while Youngstown, Canton, Zanesville, Steubenville, etc., are wholly uncared for by our ministration. And the commonwealth is full of smaller cities and towns, growing rapidly and promising importance in the near future, which yet we have not visited. The inevitable tendency of population in these times is to aggregate itself in the cities, and there the great battles of the next age, between truth and error, virtue and vice, must be fought out. At every salient point we should plant our standard, selecting first those that bid fair to become promptly self-supporting and contributors at no distant date to the common campaign.

Is not this picture, scantily drawn as it is, a call to action? Does it not indicate a vast field of possibilities? But how to meet the situation, how to increase our fighting force, how to get the battle for conquest in actual motion, that is the question! The answer of the Executive Committee, nay, of the Convention itself, which has fully and heartily endorsed the Committee's programme, is this: A State Superintendent. He is not, indeed, proposed as a magical solution of the problems that beset us; no miracles are expected of him. Nor will he be able to lift the whole load on his own unaided shoulders. What then is his function? This: to be

AN ORGANIZER AND LEADER.

It is for him to counsel pastorless parishes in their own affairs, and to secure their contributions to the general campaign fund. He may direct them to a suitable pastor and the unemployed pastor to them. He may effect their union in circuits, thus husbanding their strength and securing them better and more continuous services. In a word, he will constitute their medium of inter-communication, a factor hitherto wanting. In him they will have a sort of mutual understanding; in him will assume relations of friendliness and mutual support; in him will begin to work together for common ends, instead of singly and at variance. In union is strength; and the State Superintendent is the most available means of union.

Further, the State Superintendent is our voice to be lifted up in the wilderness, where our doctrines have heretofore been unheralded. The pastor finds full employment for his time in looking after the multitudinous interests of his charge. It is only in weak and desultory ways that he can hope to open up new territory. But the superintendent can plan his entrance upon those fields, and devote such time to it as may be needful. And there he may temporarily localize himself, remaining until the movement has gained strength to go alone and he has established at its head some competent pastor to carry it

forward to complete success. Then he may betake himself to other frontiers and repeat the process. Meanwhile, the new parishes thus formed by our common labor will become new fountains of life to our cause, increasing our enthusiasm as numbers multiply and results are won, and enriching the treasury by their grateful donations to the line of effort which has brought them into being.

The work to be done is no day-dream; the only regret is that one superintendent cannot possibly cover the whole realm of need. But he can do what he can; and his efforts will hasten the day when other co-laborers may divide the enterprise with him and enhance the harvest. To conclude: the State Superintendency is the dictate of simple business sagacity. For the same reason that we want in our cities a Superintendent of Schools to give general direction and oversight; for the same reason that an organized army under one commander is stronger than a mob or than an equal number of courageous men acting without concert; for these reasons, on these fundamental principles, a State Superintendent is essential to our progress in Ohio.

The details of the superintendent's work are many; he can accomplish only a fraction of them all. He will raise what money he can to add to the Permanent Fund, and will do his best to cement our parishes into relations of fraternity and union. Already his efforts have borne visible fruit in both directions. What he needs, what he has a right to expect at our hands, is the cordial sympathy of all the brethren in his difficult task. Thus strengthened and encouraged, our cause cannot fail to prosper in his hands.

The State Superintendency.

ITS MISSIONARY AND EXECUTIVE PHASES.

Those who have given serious thought to the subject of missionary work, not only in planting new but in nourishing

and keeping alive old fields of labor, concede it to be one of the most potent and necessary agencies in the spreading of Christianity of the Universalist type.

To most effectively prosecute missionary work, our preachers and professing believers must act in harmony on a well-defined plan. This plan must not only carry with it that which will commend it to enlightened judgments and quickened consciences, but it must also necessarily possess, to a persuasive degree, the hint of authority.

To capture and control the intense democratic feeling of individual sovereignty, which is naturally peculiar to both preachers and people of our faith, and so mold and fashion it into serviceable utility—to change it from an element of weakness into an element of strength, when combined effort is desired—has been an unsolved problem in our past experience. If this desired object is ever accomplished, it will be through the State Superintendency by an incumbent whose Christian spirit, genius and commanding executive ability will win allegiance and overcome all obstacles.

In no other way, by no other methods, can the raveled and broken threads of our cause, represented by idle but willing hands and hearts, scattered broadcast over our State, be gathered up and rewoven into a cord of sufficient strength to move the whole earth.

Until this is done by some master hand, the prophetic genius of Universalism will fail of complete fulfillment. What is needed is organization, method, with a common, fixed and worthy purpose to be accomplished by work, in which all can and must be unselfishly engaged, with an inspiration and energy that permits no flagging, and which treats with scorn the suggestion of failure.

Let us begin at home. In Ohio we have many fertile but at present uncultivated fields.

Look abroad. What is discovered? Pastorless churches

on every hand and general apathy among professed Universalists in many sections of the State.

Our honored pioneer preachers have dissipated the black cloud of fear as to the eternity of punishment to an extent that little remains of it in our day, anywhere, to cast its baleful shadow over the lives of men.

This has been done by the power of argument in opposition to other systems, and while a necessary step, it has in too many instances only resulted in breaking up the fallow ground and preparing the soil for the indigenous seeds of anti-orthodoxy to take root.

While this class may possibly be greatly benefited as the subjects of missionary labors, yet the hope of the future of the Universalist Church rests with its willing workers, its youth and its children.

They must be trained to imbibe higher and broader conceptions and comprehension of the progressive truths of Universalism and the responsibilities they impose.

They must be graduated out of the "high school" of missionary workers, with their diplomas inscribed with the device that "a life is a failure in the degree that it comes short of contributing its best endeavors to the dissemination of the sublime truths of Christianity of the Universalist type."

The Superintendency involves other inherent duties and responsibilities of great weight and importance, but the missionary phase of its mission outweighs them all.—*Selected.*

CHAPTER XVIII.

What Think Ye of Christ.

BY REV. E. L. CONGER. (PASADENA, CAL.)

The place given to Christ in history has ranged from man to God. There has been great speculation concerning His nature and character. It is a question of great importance. If Christ is God, we ought to know it and treat Him as such. If He is a man, "tempted in all points as we are, yet without sin," and therefore an example for us to follow in all things, we ought to study His example and walk in His footsteps. But if we enthrone Him as a God and make Him an infinite sacrifice to pay our penalty and save us from eternal doom, it is of the first importance that we know it and accept Him and His atoning blood instead of trying to follow an example which is no example.

"What think ye of Christ?" Let us call a number of witnesses. (1.) What answer does God Himself make? When Jesus was baptized of John and came up out of the water, the Heavens seemed to open and the spirit of God descended upon Him, and a voice from Heaven said, "This is my beloved Son, in whom I am well pleased." This ought to be final, and I might leave the subject here if men's speculations and creeds had not perverted the Gospel and taught that Christ was God—a third partner in the Trinity. The Father never called Him God; it was always His Son whom He sent into

the world to do His will. Can the one sent and the one sending be the same?

(2.) Jesus ought to be a good witness in this case. He always called God His Father, and recognized Himself as subject to Him. He says: "I came not to do mine own will but the will of Him that sent me. Of myself I can do nothing. Why callest thou me good? There is none good but God." Whenever He prays He says: "My Father," "Our Father." If He was God, He prayed to Himself. If He was equal to the Father, then the Father might as well pray to Him. The infinite Father never prays. Jesus was often in prayer. Why should an equal pray to an equal? But Jesus in all the records never claimed to be equal to the Father; His testimony always and everywhere is that He is subordinate: "I am come to do the will of my Father which is in Heaven." "I go to my Father." "I came from God; neither came I of myself, but He sent me." "The Son can do nothing of Himself but what he seeth the Father do." "My doctrine is not mine, but His that sent me." "As my Father taught me I speak these things." When Jesus says, "My God, my God, why hast thou forsaken me," is He talking to Himself or His equal? If He was a God or equal to God, then His words are grossly deceiving.

True He says, "I and my Father are one," but He tells us it is the same union that He seeks with the disciples—"That they (the disciples) may be one as thou art in me and I in thee, that they also may be one with us." When Jesus asks God to give Him the glory He "had with the Father before the world was," He does not say what that glory was nor imply that it was equal with the Father. He asks for it as a subordinate would ask of a superior, as a child would ask of a father.

(3.) The disciples give the same testimony. Not one of them believed He was God or treated Him as such. They call Him Lord and Master, which to them meant the same thing.

They call Him "the Son of man" and "Son of God," but never God. Jesus puts the question to them as if to see if they understood Him, "Whom do ye say that I am?" Peter answered, and none questioned his answer, "Thou art the Christ, the Son of the living God." Jesus frankly admits this, as it is the very language He used of Himself.

(4.) The Evangelists are on the same side. They speak of Him as "Son of God," "Son of man," as "sent," "anointed," "inspired," "directed," "supported," "exalted," by God. They say He was born and begotten, but God was never born. One calls Him the only begotten of the Father, but the begotten and the one begetting cannot be the same. Paul says, "There is one God and one mediator between God and man, the man Christ Jesus." Paul agrees with the rest. He calls Him "the image of the invisible God." But the Bible says we are all "made in the image of God." But the image or likeness is not the original or its equal. He further says, "by Him were all things created," but in this He was subordinate, for "it pleased the Father that in Him should all fullness dwell."

John also said that "the Word was with God and was God, and was made flesh and dwelt among men." This is a personification of the divine energy or wisdom, as man's mind or thought is spoken of as man himself. In this sense God was made flesh and dwelt in Jesus, just as we say God was with Abraham Lincoln and was in him, freeing the slaves and saving the great nation. This is so, or John contradicts himself and all the rest when they call Him "Son of God," for He could not be Son and Father at the same time. All doubtful passages must conform to this general tenor and drift of the plain Scriptures. The new translation rules out or corrects several of the Trinitarian passages.

(5.) The enemies of Jesus are the only ones who say Jesus claimed to be equal with the Father, and they did it as a pre-

text to stone Him. "The Jews sought to kill Him because He had not only broken the Sabbath but said God was His Father, making Himself equal with God." Remember, Jesus only said "God was His Father," and when they said He thus made Himself equal with God, He denied it at once in these strong words: "The Son can do nothing of Himself but what He seeth His Father do"—"I can, of myself, do nothing. As I hear, I judge, and my judgment is just, because I seek not my own will, but the will of the Father who hath sent me."

Again they attack him for blasphemy, because they said, "Thou being a man, makest thyself God." But He immediately denies the charge by saying, If it was no blasphemy in their scriptures to call them gods to whom the Word of God came, how can it be blasphemy for me, whom the Father sanctified and sent, to say, "I am the Son of God?"

What a spectacle! Not God, nor the disciples, nor the apostles, nor the sacred writers, nor any friend of Jesus claims that He is equal with God. Only His enemies make the claim; and they not because they believe it, but as a pretext to kill Him. And yet the Church took up this false charge generations after and made it the creed of Christendom.

(6.) The doctrine of the Trinity was not known to the Jews and can not be found in the Old Testament from Adam to Jesus. It is not plainly taught in the Bible, so say Chalmers, Neander and Professor Shedd. Newton and Locke and Milton, all great students of the Bible, denied it. The word trinity or triune God is never used in the Bible nor by any Christian writer for a hundred and fifty years after Christ.

The simple gospel is, "Jesus is the Son of God," "God is my Father." Sonship does not imply equality, for Jesus denied it. And if you make them equal, then you have two Gods.

(7.) But denying His deity does not deny His divinity. We are all made in the image of God, and His spirit dwells in us.

If this is true of us, as the Bible affirms, it must be true of "the man Christ Jesus, who was full of grace and truth."

Jesus was born, lived, grew, was tempted, waxed strong in spirit and was filled with wisdom. There is divinity in us all —how much we know not. How then shall we measure that which was in Jesus? So grandly did He live that the glory of the Father was revealed in the face of Jesus Christ. I have seen the glory of a father in the face of his son. So does the glory of God, the love of a Heavenly Father, shine in the face of his Son Jesus.

Is this making Christ a mere man? Then tell me what is "a mere man." Have the possibilities of the human soul ever been measured? All that has ever come out of humanity —the genius of a Shakespeare, the wisdom of a Bacon, a Humboldt, the artists, sculptors, poets and inventors—all these are in the possibilities of a "mere man."

This does not degrade Christ, it exalts humanity. What He was, we may be. What He taught we may learn and enjoy. As He lived we may live also. Thus He is our Savior, brother, friend; our example, our ideal. He shows us the truth and makes us love it. He shows us the Father. He reveals God. He is God in the flesh, or as much of God's love and wisdom as you can bound by the flesh of man, and so He shows us how we may become sons of God. He came to conquer the world and make all, like Himself, obedient sons of God. This He is doing and will do until He has subdued all things unto Himself, and when all things shall be subdued unto Himself, "then shall the Son also be subject unto Him that put all things under Him, that God may be all in all."

CHAPTER XIX.

The Pulpit.

The *Christian Advocate* reminds that the laudable aim to be attractive needs hedging:

"The wish to be fresh and interesting in the pulpit is to a certain degree praiseworthy. To command attention, to awaken interest, is often to open a door for the entrance of truth. But it is very easy to sacrifice the Gospel message to this desire for novelty. It is not only permissible but praiseworthy, to illustrate a discourse by pithy anecdote and illustration. But these ought to bear the same proportion to the body of the sermon that buttons do to the mass of the garment. This desire for freshness sometimes shows itself in a strained and florid rhetoric. All rhetoric is bad which overlays the truth. It is excellent when it makes the truth more vivid. To give accurate expression to truth is a fine art. To do more than this is to be merely decorative. The gauds of rhetoric are to be avoided as a painter would avoid gauds of color. *Anecdotal and rhetorical preachers are seldom long enjoyed.* The same is true of those whose elocution is of the schools rather than nature, improved but not conventionalized. The sweetest and most attractive freshness is that which comes neither from anecdote, rhetoric nor elocution, but from the heart of the preacher, stirred by a constant study of the Word; quickened into full life by the Divine Spirit; made effective by pastoral sympathy with human aches and needs. This will last. It will not need odd titles to call the people in.

The common people will be drawn by it, and the judicious piety of the church will be attracted and greatly grow. And this sort of pulpit popularity is within the reach of every devout and diligent preacher, however worldly critics may estimate his talents."

Rev. Mr. Laing on the Ministry.

Do we need more ministers? If so, how may we obtain them? I assume that we do need large accessions to our ministry. First, we need them because we have many vacant pulpits. Second, we need ministers, because the missionary work of our church waits for them to carry it forward. Third, we need more ministers, because the world is full of sinners. I think that I am safe in saying that there are more persons in Illinois outside the so-called Evangelical churches and unable to coöperate with them than all of these churches include in their membership. *It is our mission to win this great body of unchurched people to the Christian Church and to a participation in its work.* If we fail in our work, that failure will consist in the fact that we have not reached the great unchurched world. Some deem it a great triumph to win a convert from another church to their own, but it is a double triumph to win one from spiritual orphanage. In seeking for additions to our ministry, we should consider the qualifications of the men who are needed. I am convinced that education is indispensable; yet the first condition is *religion, piety.* One should be prepared to exclaim, in the spirit of Christ, "To this end was I born, and for this cause came I into the world." Men should preach because they feel unable to seal their lips against the soul's earnest desire. The question of money should never enter into a man's thought, if he contemplates entering the ministry. The true minister of Jesus Christ should be ready to make sacrifices.

In the days of the war, when I was approached by the recruiting officer, he did not urge especially the fact that I was

to receive $11 per month, $100 county or a land warrant for 160 acres somewhere on the Western desert. He did not say how many pounds of lead had to be fired at a man before he was hit. I enlisted with the understanding that there was peril in the enterprise. I did not expect to have a feather-bed to sleep upon, or at all times to have a roof over me, for I understood all the difficulties of a soldier's life. I enlisted because I regarded it a privilege to stand for liberty, to assist in defending my country. Garibaldi evidently understood human life when, after a failure in battle, he called his men together about him and said, "Whosoever for the love of liberty will accept cold and hunger, let him leave his home and follow me." He did not say, We may have a little difficulty in this enterprise at first, but we shall soon win; then you will be made kings and dukes. Remember that you will not get rich in the ministry. Only a few of our ministers have a good bank account, and usually if they have, they give more attention to something else than they do to the ministry.

No artist paints much of a picture with the simple thought of how much he is to get for it.

The ministry is precisely upon this plane.

The minister who is working for the dollar, and not for God and humanity, fails.

The world always pays for what it gets—permit me to add in passing that I never had a large salary. The churches that are closed to-day never had any spiritual life; they simply existed as an organization to antagonize some one. The Pharisee who prayed had his reward—he was "seen and heard of men;" that was what he prayed for. So certain churches have accomplished just what they were built for. They were erected simply as theological forts, to bombard orthodoxy. But when the white flag appeared, their work was done and they closed their doors. These are quite like the old forts in the South—they have finished their mission and been abandoned.

The churches that were founded upon religion and built

upon piety do not close their doors. We have not a single dying church in Illinois. We have a few secular organizations with no great degree of life. The body without the spirit is dead; it ought to be; that is the only proper condition.

The breath of God must inspire the minister, or his work will fail. If we have only a material interest to offer, we cannot get young men of ability; he can make more money some other way. Out of my own experience I say that I can find in no other field so much of joy, in no other work so much of satisfaction as the work of suffering and the work of sacrifice. There is nothing that a man may not do with the grace of God upon him.

Some one said in a speech yesterday, "Put one dollar into the work and the Lord will give you ten."

Don't take any stock in this heresy. God will give you something a hundred times better than money. Let no enemy weigh money against the kingdom of God. Make the appeal to young men in this spirit of self-sacrifice and the appeal will be heard.

The Pulpit: Its Weakness and Its Power.

BY REV. R. H. PULLMAN.

The power of the pulpit is in its legitimate themes; its weakness is evidenced in two particulars—first, the interference of creeds; and, second, inadequate presentation. For power, what things are comparable to salvation, righteousness, death, heaven, immortality, God? There are no other themes that have so thrilled the hearts of men; no other themes that have so absorbed the minds of men. No greater questions have ever been discussed either in common or in cultivated life, in the humble homes of poverty or in kings' palaces, among the learned and the unlearned, the good and the bad

alike. The pulpit ought to be the centre around which the largest multitudes should gather. There should be no vacant seats in any sanctuary where such subjects are properly presented. No place of amusement should attract larger multitudes; no star in any drama should pack his house with more delighted audiences; no circus should take the crowd in greater numbers. But he is blind who does not see the greater popularity of these pleasures, recreations and entertainments of a day. What is there in Booth's Macbeth, or in his Hamlet, or in his Richelieu, comparable to Him whom the preacher has to present? And yet, mark the fact announced in the newspapers: "No standing-room last night to hear the famous artist in his inimitable presentation;" "All reserved seats engaged weeks before the time."

I allow myself to be second to no man in any admiration of the heroism of him who succeeds. The artist who can so present a dramatic character as to command the presence of delighted thousands, night after night, and in all varieties of weather, and who can take many more thousands of dollars as compensation for his work, deserves my hearty applause. I am ashamed of myself, and of ministers generally, that with greater and more wonderful characters to present than any in the artists' repertoire, we do not crowd our churches, except, it may be, on very pleasant Sundays. The manner of presenting Bible and other characters, and illustrating and enforcing the great themes of the pulpit, is not what it should be—is not up to the standard. Ministers are too indifferent to the graces of speech. They are mostly miserable elocutionists. They do not train as they should that wonderful thing, the human voice, to bring out the full power as the great actors do. In this cultivated age such neglect is almost criminal. Why not study to attract by all the graces of voice and manner? Why not use to the utmost these human means to bring the multitudes within the reach of the divine influences of the Christian pulpit? There was a time when ministers boasted of their

ignorance, so as to come within the protection of the apostolic statement, "God hath chosen the foolish things to confound the wise."

But that time has practically passed, although there are some ministers who think if they have a call to preach, God will provide some marvelous means for their success better than such aids as cultivated art affords. *The pulpit has suffered also greatly from brainy preaching without heart.* Some pulpits are coldly intellectual, too dry and metaphysical. The heart has been too much overlooked as the fountain of that emotional nature to which the most powerful appeals may be made to influence and mold the life. People as a rule know what they ought to do and how they ought to live, but they lack the motive power. The preacher who recognizes this and makes his appeals to the heart in the best possible manner is the most successful. I said in the beginning that the Christian themes of the pulpit are the power of the pulpit, but suggested that these themes had been interfered with by the creeds of men. This interference is most lamentable and weakening. Take the theme of immortality, how glorious it is! But if it be connected in any case with endless suffering, how utterly horrible it is! Take the theme of Heaven, what is so divine! But connected with the necessity of an eternal contrast—hell—how revolting to the noblest sympathies of the human heart!

Take the theme of religion, nothing is so grand, so inspiring, so exalting; but present it as a sort of security against an endless hell, and how the whole glory of the subject is let down and debased! The preaching of the past—and it still lingers to blight the present—has been too much against entering into it and enjoying it to the full. It has been held up that the best thing to do is to get well out of the world into an awaiting Heaven. Christians must expect to suffer here, but it will be made up to them hereafter. All such creed preaching has weakened the power of the pulpit. The legiti-

mate themes for the pulpit are God as a Universal Father, who made this world on a most magnificent scale, and to be enjoyed to the full. Religion is the way of the noblest as well as the most satisfactory life. Death is but an epoch in the life of the soul, a change from the mortal to the immortal, an entrance into a higher realm of being. An endless hell is but a superstitious dream to frighten the ignorant. Religion helps the world, and, at last, learning the eternal fact, every prodigal will return to his home, which is Heaven, and to his Father, who is the infinite and eternal God.

Preach Christ.

Preaching is an ancient custom. God appointed prophets to preach to the people in the olden times. Isaiah said the Lord had anointed him to preach the gospel of peace. Jesus commended his great mission on the earth by preaching that wonderful Sermon on the Mount which has come down to our day, and will continue to ring on through the world till the last sinner is converted from sin to holiness. Jesus, the Christ, was anointed to preach the gospel to the poor—the gospel of good news, of peace, of salvation. There is no gospel of evil, of bad news, of God's wrath, of eternal sin and endless torment. The gospel tells us of God as a loving Father, of Jesus as a loving Savior, and of Heaven as a home of holiness, peace and rest. Christ came to establish the gospel kingdom on earth, and He commanded His disciples to go into all the world and preach it to all nations and peoples. Paul was not ashamed to preach the gospel of Christ—he was willing to preach it in Rome and to the Gentiles everywhere.

As Christ is the author of the gospel of love, peace and salvation, to preach the gospel is to preach Christ, and to preach Christ is to preach the gospel. The true work of the Christian minister is to preach the gospel of Christ. That kind of preaching is needed to-day just as much as it was in

Paul's day. The world has not outgrown Christ yet, and will not outgrow the need of him while there is a human soul in darkness, while there is one straying sheep from the fold of the Great Shepherd, while there is a sinner to be saved.

While there is so much sin and ignorance and moral darkness in the world, how can the minister of Christ neglect the great work of preaching the gospel, to talk of philosophy and science and worldly themes? Is not the work of the minister plainly indicated in the New Testament? Is he not ordained to preach the gospel? And is he ashamed of his true work? The gospel is the power of God unto salvation, not alone of the Jews, but also of the Gentiles—not alone to the people who hear, but to the preacher who earnestly proclaims the good news of salvation.

It is a great privilege to preach the gospel of Christ and it is a great mistake when the minister forsakes that great theme for the lesser things of this world. "Preach the Word; be instant in season and out of season."—*Selected.*

The Standard for Ministers and Laymen.

In our own denomination, while a formal assent to the Winchesterian Profession is deemed sufficient for admission to lay membership, in our examinations for ordination to the ministry, in these days of rationalism and skepticism, we are prone to go more minutely into the views of the candidate on the topics of inspiration, miracle, etc. Practically, then, there is a higher or nicer standard of belief for the ministry than for the laity, and for the obvious reasons already hinted.

And this rule has its analogy in practical usage in regard to morality as well as faith, and for similar reasons. It is held that the preachers of truth and virtue should not only speak the "things that become sound doctrine," but should also be "ensamples unto all that believe," and that they should avoid even "the appearance of evil." This is, indeed, desirable in all, but indispensable in the Christian apostle.

Now most churches at the present day tolerate, or, at least, retain, sometimes, members who have some wrong ways, such, for instance, as the habitual use of intoxicants; and, in some cases, even their occasionally excessive use, especially when, in other respects, they are people of worth and standing. We have in mind two cases of this kind in Presbyterian churches; and though we cannot specify, we presume there may be such instances in our own churches. One of the cases to which we have referred, after years of forbearance on the part of the church, resulted in permanent reformation, while excommunication would very probably have driven the unfortunate man rapidly to ruin. There is a more lenient spirit in our day on this subject than formerly, though the standard of temperance has been made higher than of old.

But how would this apply to ministerial fellowship and discipline? Who among our clergy could urge the propriety of tolerating in a minister the occasionally excessive, or even the habitually moderate use of intoxicating beverages? We recall two cases in the older ministry of discipline for the immoderate use of spirits, and both were admonished and retained on giving pledges of total abstinence. In the earlier of the two cases, some of the ministers who formed the tribunal were unpledged, not having yet come into the organized temperance movement.

Now if the rule that there should be no closer moral requirement of the clergy than of the laity is sound, either these partially recreant laymen should have been excommunicated, or these delinquent clergymen should have been tolerated, like the weaker laymen.

Both the church and the world demand a higher tone of morals in their spiritual teachers than in the people they are set to teach. The laity *should* be square in conduct; the minister *must* be. Some one has illustrated this by saying that if a man's watch runs wrong, it deceives only himself; but if the town clock goes wrong, it misleads the public. The

minister is the spiritual town clock, and though imperfect should keep himself wound and regulated.—*Selected.*

How to Preach.

1. Plainly.—The gospel ought to be preached so plainly as to be clearly and easily understood by those who hear. Technical or scientific language is to be excluded from popular sermons. A still greater trespass against plainness of speech is committed in what is called metaphysical preaching. Even Paul, one of the most profound of all reasoners, never appears to choose abstruse discussions when the subject will allow of any other, and returns with apparent pleasure to a plainer mode of discourse as soon as the case will permit. Our Savior treats everything in the most direct manner of common sense, although he often discourses concerning things of a profound nature.

2. Variously.—By this I intend that both the manner, and especially the subjects, should be diversified.

3. Boldly.—He who brings a message from God ought never to be afraid of man.

4. Solemnly.—All things pertaining to divine truth are eminently solemn.

5. Earnestly.—He who would persuade others that he is interested in the subjects on which he descants must feel them, and must express his views of them feelingly.

6. Affectionately.—A preacher is sent on an errand more expressive of tenderness and good-will than any other. He comes to disclose the boundless mercy of God to man.—*Dr. Dwight.*

Effectiveness.

Every true preacher will care for the things that promote his effectiveness. Let him, then, for one thing, care for the use of his eyes while preaching. Let him, as much as possible, look into the faces and eyes of his hearers. Some

preachers look into a congregation in general, without distinguishing any person in particular. Some set their eyes toward the congregation, but the eyes are fixed, and are looking inwardly as much as outwardly, and really *seeing* but little. Some look along a line just above the people's eyes or heads. Some strike their vision down just one side of this hearer and that one. Some look away into the upper corner of the room, or to the top of some window. Some give the merest and swiftest glance out towards or over the people now and then, and some really never squarely face their congregation. What we plead for is that the speaker should deliberately, honestly and steadily see very individuals while he speaks. Soon he will not be daunted, but kindled and inspired by the answering looks and answering interest. The prayer-meeting is a good opportunity for making way in this accomplishment. —*Watchman.*

Preachers Who Wear Out.

The *Interior* answers the question: "Who are the preachers who wear out at fifty?"—

The men who deal in doctrines as if they were things in themselves, who never have learned that the force of truth is nothing till, brought into contact with human needs, it becomes divine energy; the men who make sermons as if they were images for people to look at; or the men who slight sermons, and are strong in running around the community, and as mere social activities, making themselves as ubiquitous as possible—these are the ones who soon exhaust themselves and the people. For there is an end even to handshaking, and perpetual buzzing loses its novelty.

But given a true sense of the correlation of God's truth with every activity of man, whether individual or general; such increasing knowledge of the truth as can adapt it to every circumstance, and, above all, such living sympathy with people as will constitute a man a good conductor for carrying

the truth to them by word and feeling and life, and the conditions are all present for such growth of the hold of the pulpit on the community as may be compared to the grasp of a forest tree on the soil into which it has wound itself.

Taken altogether, pulpit permanence is not a thing of social influence and interest, not a thing of intellectual power, not a thing of personal sympathy, but all three together manifested through a spiritual life and character. At last the moral force commands the world, and he will hold his place best and longest in any calling, whose special gifts and aptitudes are sustained and strengthened by that moral ground which is to human labor what the base of the world is to the tree that is projected out of it.

Diffusive Preaching.

The weakness of the pulpit in the present day is largely to be attributed to diffusive preaching. It covers more than is included in the Word. It shows a want of appreciation of the work and earnestness in it. No man is diffusive who realizes the magnitude and responsibility of his mission. There is no diffusiveness in earnestness. Dives was not diffusive. Abraham was not diffusive in his replies. They understood each other and felt the weight of each other's communication. There is much preaching that sprawls all about at the close. The sun-glass is needed here for concentration and heat. Another kind of preaching is all introduction, while the close, as we heard a farmer describe it, "is the switch end of the tree." It not only fails in force and fervor, but not enough falls in any one spot to do any good. It suggests to us a modern contrivance to water lawns by spray—it dampens everything, but soaks nothing, and the gardener has to go about with his water-pot and pour water down at the roots and open the soil as well, or his choice growths will wither under the spray, even when continued for hours.—*The Presbyterian.*

KEEP THE FAITH.

Here are some ringing words from an address to a graduating class of ministers:

"But *keep the faith.* Hunger to know more of it. Thirst to drink deeper of it. Above all, get it inwrought in your life. Transfuse it into experience. There are blessed gateways to open before you yet, and into riches of God of which you have not even dreamed.

"A dear classmate of mine in the seminary, writing to me only last week, copied this out of his heart: 'I have learned a great deal more of the sweetness of the doctrines of grace than I knew. My understanding of the goodness of the Lord has been much enlarged. Though my convictions of these truths were strong, I had not entered into their blessedness in my own experience. Now I find them rich and sweet beyond my power of expression.'

"So will you, dear brethren, as the years go on and you are found faithful. God keeps those who keep his truth. God feeds those who love his truth. And the truth grows sweeter to the taste as it grows used to the lips and hearts. But the truth is for battle as well as for nourishment. Nothing arms like the truth of God. It kept Paul unblanched before "wild beasts" at Ephesus, and before the Neronian lion at Rome. Brethren, wild beasts doubtless want some of you. That roaring lion, worldliness, will at last mean harm to you, if you threaten to trouble him. You are thrust into no easy time. Skepticism will confront and challenge you. The age is bent on material rather than spiritual gain, and problems and philosophies. One of you will at once stand face to face with some of the worst features of a wily, repressive despotism. All of you will be beset with the rulers of darkness. But you will quail in no presence and before no opposition if you *keep the faith.*"

Directness.

The majority of persons who come to church want simple, direct, gospel preaching. This is true of men of high and of low estate. They want what comes home to their business and bosoms, what addresses their hearts rather than their heads. They are heart-hungry for God's pure Word.

Pastoral Visits.

No preacher can neglect pastoral visitation without loss both to himself and to his flock. He robs himself of that personal knowledge of his people's needs and fails to acquire that sympathy with their peculiar states of mind, which, if possessed, add both to suitability of his preaching to their varied conditions and to his power over them. A good pastor, knowing that, by his appropriate treatment of truth in the pulpit, he is lifting souls "out of the depths," is roused, as by inspirations, to put forth his best energies. And his manifest sympathy with his people begets a kindred sympathy in them. He and they are thus drawn toward each other by common sympathy, and they suffer him to lead them to those green pastures in which their souls are richly fed. Thus both preacher and people are benefited by his fidelity to his pastoral duties; but, be it carefully noted, to reap these benefits the pastor must not make his calls occasions for mere *gossipy* talk, but for judicious conversation on personal religion, and, where at all convenient, for prayer!—*Zion's Herald.*

Keep Out of Ruts.

The Rev. Dr. George Jeffrey of Glasgow, Scotland, has preached more than forty-six years to the same congregation. To one of his former parishioners, now a New York merchant, Dr. Jeffrey explained the secret of his being able to interest the same audience so long. "I read every new book that has

a bearing upon my special work," he said, "and make extracts from it, and index them, so that at any moment I can find them when wanted. In this way I keep myself from moving in a rut. I work as hard as I used to at twenty, and I keep so far ahead with my sermons that there are always ten or fifteen lying in my drawer ready to receive the results of my last readings. I call them 'sleeping sermons,' but it is they that sleep and not the people who hear them."

"No excellence without labor"—a familiar apothegm! Hard work comes in everywhere, if one shall succeed. It is the price the universe demands of every soul that shall pierce to its hidden centre, discover the heart of things and know what is real joy and rest. Hard work! yes, it presses on us deeply; it wears our lives out; it weighs us frequently down, nigh to the depths of despair. But no one ever yet sharpened a lead-pencil to a perfect, symmetrical, usuable point, *doing it well*, that he did not, however unconsciously, by so much *lay hold of God*, and know something of the deep peace of God. Does not that repay him for his weariness? It should.—*J. H. W., in Unity.*

Moral Power.

I would not give anything for the most eloquent preacher in the world who had not back of that the eloquence of a life of moral power, of a consistent character; and then it is not so much the words that are said as the unction streaming, as it were, from God Himself that has the effect.

I would not dare to preach if I did not have confidence in the Love that is watching over us—if I thought I was the minister of some awful power or mystery. If I thought that I must carry to dying beds and to scenes of mortal need only the great dark shadow of mystery, I could not preach. It is because I think I have to speak of infinite love—of love greater than we can fathom, broader than we can compass, more full than we can express; because I feel that there is a

power back of the humble words which I speak to flow into the hearts of men and lift them up.

When you can jam a man up against a great fact of life, and ask him, How now?—what does this teach you?—what does that say, O man! to the deep heart within you?—what does that speak to the aspiring, thirsty soul?—when you can do that, there is power in preaching; and if it is only the leaf of the lily or the wing of the wild bird, it has infinite power the moment it presses home the great reality of the truth it contains.—*Chapin.*

A Word to Ministers.

BY REV. E. W. WHITNEY.

Every year the work of the Christian ministry seems to grow more difficult and exacting. Perhaps a few practical hints, based upon personal observation, may cheer or encourage some worker in the Universalist vineyard.

Painstaking study is a requisite of high success in the ministry. An efficient sermonizer must use his eyes and ears. He must be a student of the human heart and of society, as well as of the Bible. No doubt he should be well grounded in Christian doctrines, one who has caught the spirit as well as the letter of the gospel, a man able to give a reason for the faith that is in him; but he should be more than this. It is his duty to keep up with the times. He must read, not everything published—for in these days of prolific printing that would be impossible—but the best books and periodical literature. He should know the drift of modern thought, and be able to discuss current issues with vigor and intelligence. By a wise economy of time and a judicious selection of reading matter, his mind can thus be kept out of ruts and his sermons be made always timely, suggestive and helpful.

Many fail to attain the highest success from a lack of persistence. A famous general, upon taking command of an army which had often been defeated, said: "The trouble with these troops is that they have never fought their battles through." Under his command they gained tenacity of purpose, and so went on to victory. We have known ministers to suffer defeat because they gave up at the time when energetic work would have insured prosperity. Difficulties and disappointments must be expected; the best efforts to help others may not be appreciated; people who ought to help may hinder; but let the minister press on in the path of duty, and he shall not fail. As a man sows he shall also reap, and consecrated labor, if persevered in, will receive a just reward. That eminent Unitarian divine, Dr. W. G. Elliot, began preaching in St. Louis to fifty hearers. In six months how many did he have? A hundred? Five hundred? Alas! only nine remained. A weak-willed man would have given up in despair, but Dr. Elliot had that heroic faith which inspired him to toil until he built up a strong and influential church which has been fruitful of good works. From his example a needed lesson should be learned. Let duty be faithfully done, however fruitless it seems. Let the servant of the Most High God press on in the power of his might, and the Heavenly Father will not allow him to fail.

Thorough pastoral work is as essential as good preaching. As preachers, our ministers average exceedingly well. Their sermons, as a rule, are thoughtful, vigorous and well delivered. Can as much be said of them as "fishers of men?" Too often they fail to understand the power of personal influence. They do not follow up their preaching enough with individual work. They are more prone to split theological hairs, or read entertaining books, than to seek out and save the lost. With very rare exceptions, the men who have made the largest parishes, whose ministry has been long continued and increasingly useful, have been the most devoted to pastoral

duties. The pastor's faithfulness to individuals largely determines the worth and power of his ministry.

"Why Don't the Pastor Come?"

The more faithful a pastor is, and the more fit by his very sensitiveness to be a good pastor, the more he is pained by the unnecessary complaints of his people. One form of his annoyance is the complaint of sick people that the pastor does not visit them. The invalid who is a member of a church ought to know that he has no friend in the world more ready to come to see him than the pastor. He ought to be the parishioner of a pastor of such a character as to be the most desirable man for the sick man to see; and yet through all the large churches people sicken, and sometimes recover, and then go sulking through the church six months, until at last it is discovered that the ground of their grumbling is that the pastor had not visited them when they were sick. It is this senseless demand of omniscience which is so intolerable.

This naturally brings up the question, whether the pastor *ought* to go to see sick people until he is sent for. What right has a whole congregation to suppose that the pastor knows of sickness when no human being ever presumed upon the physician's having that knowledge? It would be less unreasonable to make this latter supposition. A physician passing amongst the families in which he has patients might begin to suspect from some bodily appearance that sickness would shortly ensue, and might therefore be expected to go around in due time to see if the suspected person was really sick. Instead of that, it is the pastor, a man engaged in quite different studies, who is supposed to be able, from looking over his congregation on Sunday, to believe that Mr. A. will be sick on Monday, Mrs. B. will be ill on Tuesday, Mr. C. will sprain his ankle on Wednesday, Mrs. D.'s child will have the measles on Thursday, and so on through the week. The physician whose business it is especially to look after sick folks, never goes till

he is sent for, even if he knows there is sickness; but the minister is expected to come without being sent for, and to be able to tell that there is sickness without any information.

Perhaps each church needs three bishops: a pastor bishop, an evangelist bishop and a teacher bishop—one to take care of those who are already enrolled in the church, to keep them toned up and drilled; another to go out, leading forth as many of the church as he can, to bring in those who are outside, beating up recruits and training them for the service; and a third to preach to those inside and outside the church, giving his whole time to that one work. As it is now, these three functions are expected to be discharged by one man. Whoever that man is, and however large his capabilities of discharging duties in these three departments, it is quite certain that he will excel in one. A man who devotes himself to personal care of hundreds of members of a church will have little time to go out among men of the world and endeavor to bring them into the church of God. He who devotes his whole week to this latter employment can have little time to prepare for the pulpit; and he who does, or undertakes to do, all three, cannot hope to do any of them quite as well. Hence the disappointment. It is as if a man undertook to practice medicine and law and edit a daily paper. That is just what is often expected of pastors in the large churches of our cities. —*Dr. Deems.*

Pastoral and Sermonic Habits.

DR. THEODORE CUYLER'S EXPERIENCE.

I begin work on my sermons on Tuesday, and I am so engaged, off and on, until the end of the week. Mondays I use for miscellaneous work. I never wrote but one sermon in my life on Monday. I do not think I ever wrote one, or prepared for one—that is, in the regular course of my ministerial

work—on Saturday. While I am outside of an insane asylum I never expect to do it. When Saturday comes I have made it my rule to be clear for the Sabbath. I begin early in the week, so as to be free from any pressure and anxiety in the matter, and in that way can make allowance for interruptions.

The evening is a bad time in which to work, and yet many clergymen prepare their sermons at that time. All the sermonic work I have done at night in thirty-eight years would not amount, all told, to two discourses.

I lay aside memoranda to be used in preparing sermons, but I have no particular system about preserving it. I once tried the habit of jotting down thoughts for future use, but did not find that it worked successfully. But as to keeping a commonplace book, I think it is an admirable idea; and I would advise young clergymen to try the plan of writing down their best thoughts and pasting in such scraps as may be useful at some future time.

I do not think I have ever declined half a dozen requests coming from outside my parish to attend a funeral, and then only on the ground of previous engagements. Though my parish is large, it has been my rule not to decline to attend a funeral, unless an imperative engagement prevented my doing so. There are cases where it is unreasonable to ask the pastor of a large church to do it; but, on the whole, I endeavor to be as accommodating as possible to the outside public. As to whether a fee should be received for such service, I have expressed myself before on that subject as follows:

"If a fee is offered, let it be received, except from the very poor, and used for a good object. To decline it, in most cases, would give offense. A service for those outside of the pastor's congregation often involves much extra labor; and a fee, under such circumstances, may often be proper."

I use as much of the five afternoons of the week as I can for pastoral work. Saturday I do not employ in that way. To tell the truth, I suppose, in proportion to the size of my congregation,

that I have made more pastoral visits during the last thirty-one years in New York and Brooklyn than, maybe, any other minister in those two cities. This custom has cost me a great sacrifice of minister's ordinary recreations, especially in the way of literary recreations and enjoyments; but I have made that sacrifice from a pretty high ideal I have had before me as to pastoral work. Perhaps I have gone to the extreme in that direction. I cannot say that I would recommend all young ministers to do as I have done.

But my health is good, and I do not care for physical recreations. I never lost but two Sundays in my life on account of sickness. And I am a good sleeper. I have found that the key to a man's success as a minister lies in securing sleep. The word "sleep" covers half the battle, because ministers break down through the nervous system. The one restorative for the nervous system, and the only one, is sleep. As long as a minister can sleep, he will keep his congregation wide-awake; the moment he loses his sleep they will fall to nodding. —*Homiletical Monthly.*

Humor and Sermon.

Our religious assemblies and conventions, sitting through sessions of three to four hours' duration, are in real need of such little respites of humor as they indulge in—but we never heard any "Joe Miller" jokes in any of them. And here is the reason why sermons are growing shorter and shorter: An audience will listen for two hours to the most weighty discourse if the orator will rest them occasionally, but the preacher, as he is expected to proceed straight through without any such rests, is compelled to occupy but a short time. In lieu of wit or humor, the preacher may make an hour's discourse appear short by the employment of anecdote, illustrations, descriptions, or something which takes the strain off the mind without breaking up his logical processes. To do this perfectly requires laborious and careful preparation—be-

cause *these episodes must be fitting and becoming to the occasion.* The Americans are not a silly, frivolous people, filling the air with the inane laughter of fools. They are the most serious and intense people in the world.—*Interior.*

CHAPTER XX.

The Choice of a Profession.

BY REV. EVERETT L. CONGER, A. M.

Every earnest and ambitious young person comes upon this important and sometimes perplexing question: "What shall I choose for my life-work? In what field can I do the best work for the world? In what one of the many callings can I achieve the greatest success for myself, and be of the most service to my fellow-men?"

This question is one of the most important that the young are called upon to answer.

A hasty and inconsiderate choice has wrecked the prospects of many promising lives.

"My life has not been as useful nor as happy as it would have been, if I had chosen a profession better suited to my taste and abilities," are familiar words to our ears. "Failure" is written over many a life that simply "missed its calling" for want of a wise choice.

To aid the young in finding their true place, where they can work best and accomplish most, is the object of this paper.

To do this, let me set the Ministry beside the other professions, that you may see what attractions it offers and from among the many make the wise choice.

I. Any profession, to command the attention of the young,

must be an honorable one, with a high ideal. If there is anything a young man loves it is an IDEAL. The companion he selects for life is his ideal woman of all the world. The profession he weds must embody his ideal. He should not choose as a life-work that which does not command his respect, which will not employ his best gifts, or yield success to his best efforts. If he looks to the Ministry, he will find one of the noblest callings and the best use for any talent he may possess. If he has a love of learning, the Ministry gives him more time for study than any other profession. The lawyer often laments that he has not the time to study the latest literature of the day, or to keep pace with the thought of the best thinkers. He must keep close to his client and in the wrangle of the courts, to keep his business.

The doctor, merchant, business man, no matter what their love of learning may have been when they left college, all say, "It is an everlasting grind, this daily digging, and I cannot seek these rich fields of thought, or climb to the fountains of learning from which I would drink."

Not so the minister. He finds time to study. It is a part of his work. As he is a constant teacher he must be a constant learner. He may stand always by the Pierian spring.

If he is a brainy man, what other calling can give him such opportunity to become the best thinker, the profoundest reasoner, the most charming writer, the sweetest poet, the best scientist, or the master orator? Are not all these the very weapons of his warfare? The more he masters Literature, Art, Philosophy, Astronomy, Geology, the greater teacher does he become, and the more can he serve his fellow-men.

His field is the world, and if he can draw upon the world for his resources, what limit can you set to his work? Is it not grand that the Gospel, which is good news to all the world, says to its ministers, "In My service, all things are yours."

If the Ministry has been narrowed in its scope by those

who loved dogma, or doctrine, or priestly service, it is TO-DAY the largest and freest field in which man can work. Wherever he can serve a fellow-man, there he may go. Wherever he can plant a great truth, or sow the seeds of love, there is his field; and whatever will serve the truth of God or the good of man, is his to use in this noble calling.

But have some exalted the Ministry, so that the average young man, who is trying to choose among the many professions the one in which he can do most and be most, thinks it beyond his reach? Have they thrown around it a halo, or a mystery, or a sacredness that has awed him from its presence? Four young men who were with me in college have confessed to me since, that they had serious thought of entering the Ministry, but they thought it was beyond their reach. They were not good enough for its sacred calling. But in their "secular" callings, they have honored their work and held sacred trusts and lived clean, consecrated lives in love to God and man. The Ministry has a place for such men. The Gospel makes all callings sacred. Are we not ALL "laborers together with God?"

The Ministry may be placed beside other professions and be brought close to the young, where they can see it with their every-day eyes and feel it with their best impulses.

You may judge it as you do other fields of toil, by your reason, your candor, your fitness for it and its fitness for you; and if you can make a brave, true man, you need not turn away from the work that makes men and has for its model "the perfect man Christ Jesus."

Judged as any other profession, you will find that the Ministry offers:

1. An independent field of work.

Is it suggested that he must preach to please everybody? I answer, the man who tries to do that will fail as a minister. The pulpit is the last place in which the people will tolerate such a double-minded man.

They may like it in the doctor. The merchant must put up with abuse and almost insult, to keep his customers. The editor may stifle his convictions, to say what the stockholders dictate, or an exacting public demands. But the preacher, while he speaks the truth in love, will be heard and honored by those who differ.

I speak out of a busy twenty years of constant service, and I say that I have had the utmost freedom in my pulpit and my work, and some of my best helpers have been among those who have differed from me most.

What other profession can say more?

2. The minister is his own master. He calls no man master, save only that One whom he delights to follow. He is master of his TIME. He can choose his own hours of labor, recreation and rest. He is no slave to a ten or sixteen hour law. He works when at his best, and so works freely, and can thus work twenty hours with joy. The relentless office or corporation or store does not command him, sick or well.

His tasks are varied. It is not a steady grind at one thing. If he wearies at one task he finds rest in another, and having accomplished it, he returns with renewed vigor to the first. He can desert his study to-day, and while he comforts the sorrowing, heals the sick and carries sunshine and hope into many hearts and homes, or makes some man brave again, to take up life's work and go forward, he is enriching his own life, and when he returns to his study, his soul is full of life and thought and vigor, and he writes manly words of truth and love for those who shall feed upon his words when Sunday comes.

No wonder men break down at the desk, or in their great enterprises. It is not from overwork. It is the dead level monotonous pull at the same thing.

The merchant thinks and figures in the same line and on the same things, and wears out one set of faculties, while the rest of this grand outfit wastes from neglect. The equal bal-

ance is lost and a wreck follows. His clerk stands behind the counter to do a thoughtless, mechanical thing, day after day, year after year, and the color fades from his cheek, the light from his eye; vigor goes from his thought and strength from his body, and he is broken down before his time. No wonder men weary of ten hours a day, and cry eight is enough, when you think what they are doing. One monotonous, thoughtless task for ten hours a day, six days in a week, four weeks in a month, twelve months in a year, and then repeat it, with no change and little improvement. It is not the WORK of which they weary. Men love to work. It is the low, unthinking, mechanical monotony that makes a thinking man cry out.

The minister does not weary of eight or ten or eighteen hours a day, because his work calls upon all the forces of his manhood to help. His soul and body are together doing the world's work laid upon him, and the "yoke becomes easy and the burden light." And so it is, that the ministers are among the hardest workers and yet live the longest of any class of workers.

3. From this it appears that the Ministry is the healthiest profession. You can take better care of the body through which the soul and mind do their work. Is not health the first requisite in every work?

Certainly you can do the best work in that profession where you have the best health.

4. Again, you will find the Ministry yields its financial compensation: "The laborer is worthy of his hire." The man who goes into any profession has a right to expect that it will pay. And this can be said of the Ministry. No profession yields more comfort and a better average living than the Ministry. "Not one lawyer in a dozen makes a living out of his profession," said a prominent judge of Wisconsin. They must turn to something else. This is not true of the Ministry. Ninety-eight per cent. of the men who go into business fail—

ninety-five in careful, conservative Boston. Can you say this of the minister? He earns his money. It is more than the average earnings of his congregation. And he gets more of it with less trouble in collecting than any other man. We hear a great deal about stingy parishes and poorly paid ministers, and much we hear is true. But when the old Indian's "poor preach" has offset the "poor pay," it is still true that the Ministry is better paid, and gets its pay with less litigation than any other profession. See the work and worry and strife it costs men to get their money, and how hard it is to keep it. They must keep on this low plane and give the best of their thought and life to their sordid work.

But the minister works first in the realm of noble thought and holy living, while "all these things—wherewithal he is clothed and fed—are added unto him." Is it not better to work for the Kingdom of God and its righteousness, and have the temporal things added, than to grind out your life in the low line of getting and holding that "which moth and rust doth corrupt, and which thieves break through and steal?"

I heard a man say: "My boy shall not enter the Ministry. He cannot make money enough!" For shame! If he is an average man and honest, he will fare as well as the average business man to whom he preaches. If he is gifted, he can stand at the front with Chalmers, Wesley, Farrar, Chapin, Collyer, Brooks, Thomas, Miner, Swing and others, whose incomes have equaled those of other professions. Mr. Beecher's income from his professional work for many years was over $30,000 annually.

But if a young man is seeking a profession simply to make money, the Ministry is no place for him; and every other profession would be better without him.

Your fee-first man degrades everything he touches. If he uses the law only to make money, he is bringing down that noble profession—ordained to secure justice, establish equity, protect innocence and right wrong—to the service of Mam-

mon. Men like Rufus Choate and Story, won distinction not by putting their fee first.

They loved their pursuit and put it first. They mastered it; they brought every power of their being to its service, and in doing this they developed great characters, gained wide reputations, and have done a proud work for the world. The doctor who thinks more of his pay than his patient will disgrace the healing art. If he would rather save his patient, and be the master of disease and the restorer of health, even if he lost his fee, he will rise to eminence in his work among men.

While a man is making money he is making character. If he thinks only of riches and how to get them, and works only for this end, what manner of man will he be? That which betrays trust to get money. The Judases who betray their masters, truth, honor, right, conscience, for the silver, grow on this soil. Defaulters are made in this way. But what does it profit a man if he gains the whole world, and in doing it, loses his good name, reputation, honor, character, aye, his own soul —the noble self he would have been—had he worked for the soul of things.

Be not deceived, young friend, by this craze to get rich. It is an iron-handed master who says the goal of life is riches, and it is driving us like slaves to get them. Seek the noblest work, the work you love the best and can do the best, and the compensation will be sufficient.

5. But the ministry has other and higher rewards than money. It opens the best literary circles. If the young man has taken time to equip himself for his work, he has already earned his way to these high places, and they welcome him at once. He becomes a useful factor among the best thinkers, and in turn enjoys all they can give.

6. The Ministry admits you at once to the best fields of SOCIAL LIFE.

Three young men come from college and take up their work

in the same town. The lawyer must find his clients through years of hard work. The doctor waits and sometimes starves before the patients send for him. But the minister finds a good constituency awaiting him. The Gospel gives him a place AT ONCE. The homes are open to him. His work is all in hand, awaiting him. He starts with every advantage over his associates. If he fails to win the race, or to do something for himself or the world, the difficulty must lie near his own door.

7. But the Ministry says to the young who want to work where work will tell, that its work is the noblest of all, for it deals with the minds and hearts of men. In the Ministry you are to plant divine truth in the fields of thought, direct the thinking of the world and make public opinion; you can feed the mind of the young and help them grow to do the thinking of the world; you may teach wisdom and virtue, and see the learners grow wise and true; show them the way of life and find them walking in that golden path; call the world away from the wrong to that which is right; lessen the evil and swell the good; lighten the burdens and increase the joys of men; enthrone goodness and God in humanity and make humanity divine. These are some of the works to which the Ministry invites you, and the results thereof are beyond all measurement, for they go into the destiny of the race.

8. The field of the preacher is the world, and the harvest is humanity. The Ministry therefore offers no place for idlers. The busiest hands, the largest brain, the bravest reformers, will find work enough. The Ministry invites you to HARD work and its rich rewards, to noble sacrifices which may come thick and fast. If you would be a hero, you may find large scope for your heroism. If there is in you the stuff of which martyrs are made, the Ministry has been full of them, and there is ample room for more. Lovejoy could die for freedom, and Rev. George Haddock, shot down by saloon

men, would rather die than keep silence when righteousness and temperance and the home were in peril.

These are among the attractions which the Ministry offers to the young who are looking for the right place in which to work.

II. But if you are thoughtful and worthy, you will find some difficulties and ask some questions. Let us help you to meet and answer them.

1. What about a call? Must I have a SPECIAL call? Our broad faith answers, You must be called to this, as to any work, by an earnest love of, and a fitness for, the work.

Some may require unnatural and artificial tests. We do not. A. T. Stewart thought he was called to the Ministry. He studied to that end. He sought admission. They asked him if he had a call, and when he asked what were the signs, they were so described to him that he was sure nothing of the kind had come to him, and he was driven away to other work. A man who could build as no man has yet built in material things, might have proved a giant in the moral and spiritual world. He should not have been rejected.

2. But much is said about being consecrated to the Ministry and having the right motive. How can I be sure of these? If your motives are pure and high, and you seek the Ministry for the good you can do and because you love God and would serve the truth, you can trust and follow your motives.

Consecration is earnest devotion. This depends on the individual and his measure of experience. The child cannot be consecrated to the home as Father and Mother are. The young minister cannot know and feel all that fires the heart of the veteran of many hard fought battles for the Gospel of Christ. His motives cannot be the same, else experience and faithful service add nothing. Work consecrates and motives grow. A young man was attracted to the Ministry forty years ago, by the field it opened to him for discussion and controversy. He loved debate, and his reason was charmed by the argumentative battles of those days. But he grew to be one

of the tenderest, truest, most reverent souls the church ever knew. A lawyer, for want of a brief, was starved into preaching—not a high motive, you say. Yet years of faithful service would stop the mouth of any who questioned to-day, either his motive or his consecration. It might have been God's way of calling the young man to his rightful work, and consecrating him thereto.

Jesus, when a boy, said: "Know ye not that I must be about my Father's business?" He who thought of His great work as a business will not condemn the honest young man who, setting the Ministry by the side of other professions, chooses it as his business in life.

The Ministry will welcome such an one, trusting that as he grows into the serious work of life, the Gospel will grow upon him and with him until it makes him a great apostle of truth and a faithful son of the Heavenly Father.

Find the best motive you can, and follow it faithfully wherever it leads. If the way is dark and the work is hard, it will lead at last to the light.

3. "But must I go through the college and the theological school, and thus give six years of my best time before I begin my work?" Yes, we answer—if you can. The best soldier will not go into battle half equipped if he can help it. He who is thoroughly furnished for his work will do vastly more and better work. The time spent in preparation that enlarges one's faculties and develops one's powers is a gain at every point. In these days knowledge is power in every profession. You must have it. It is easier to get it before than after you begin your work.

4. "But the other professions are near at hand and I must be at work. My work is my bread and butter." We answer: The Ministry is as near you as any profession, and it yields as quick return.

The road through the schools is the best road, but there is a road, direct from the plow, the bench, the shop or the home.

Peter and James and John took that shorter path, and many have gone that way since.

Our West Pointers are the best and first; but the volunteer will do some grand fighting. If you cannot reach the school, go to your pastor. His library will be your school, and he your teacher. He will share with you his knowledge, his work, his experience, and help you to the start you need.

The way may seem closed to you and the difficulties insurmountable. But do not turn aside. Go to your pastor or some faithful minister and tell him your difficulties. He may open the way and help you to surmount them. It is his privilege to do for others what has been done for him. If you have a great love for this work, cling to it and follow it, and the way will open.

If you are easily turned aside from a great purpose, you are not worthy of any of the great professions. But if you are ambitious to do your best in the field best suited to your taste and abilities, the Ministry offers you the help you need.

There are schools and scholarships and funds to help the young to a position of usefulness and strength. These you need not accept as charity, but as a trust, to be returned when convenient, that others may receive similar helpful service.

5. Do you say you have seen unworthy men in the Ministry, and you do not wish to dishonor so noble a calling? Yes, wherever the sons of God go, Satan goes also. You will find in every calling the unworthy. But you need not be like them. You will find in the Ministry a noble band of brothers, a good company of workers, honest, earnest, helpful, who stand together as brothers. Working with them, you will find warm-hearted sympathy, encouragement, strength. In the work you will find the best side of men and the brightest side of life. In this field there is full scope for the genius of a Beecher, the power of a Chapin, the love of a Fenelon and the intellect of a Bishop Butler.

The best gifts bestowed upon a human soul are not too good to be employed in serving God and man. The Ministry asks nothing less. It can expect nothing more.

CHAPTER XXI.

Work of the Laity: How Can Our Laity Best Serve the Church?*

BY REV. J. G. ADAMS, D. D.

How can our laity best serve the church? The broad answer is, *By pure and deep consecration to its vital interests.* And these are the building up of individual souls in truth and holiness—in the life of righteousness and love. The Christian Church stands for this one object. It preaches Christ, "warning and teaching every man, that it may present every man perfect in Christ Jesus."

1. The laity may help the church truly in seeking to sustain its worship service. As the temple service was an indispensable interest in the Jewish Church, so has the Lord's Day and its worship been one of the chief attractions in the Christian Church. The New Testament sets this fact plainly forth. That this Christian service was neglected and repudiated by multitudes, was one of the reasons why the Christians of the other days adhered all the more earnestly to it. That it is neglected now, is no reason why the alleged friends of the Christian cause should become indifferent to its demands. What have we to do with the world's indifference but to reprove it by our example

* An address at the meeting of the Woman's Centenary Association in the Shawmut Universalist Church, Boston, 1885.

of fidelity? To listen to the croakings of skeptics and doubters about the falling off of Christian congregations in these days of advanced thought, is a reproach to us as a Christian people. Many who thus talk do not know how largely the worship services of the various Christian sects are attended. It is a reproach to us that there are so many who call themselves by our name, who are so negligent in the duty of promoting the worship-power of our churches. Frequently have we heard the statement, where there was a Universalist congregation on Sunday, that if all in the neighborhood or town who were willing to be classed with Universalists would attend the public worship services, the house would be filled in every part.

No sect under the Heavens has a greater inducement to "worship the Lord in the beauty of holiness" than we. And no appeal comes with greater force to our laity than that in favor of honoring and sustaining the ministry in its endeavors to perpetuate this indispensable force in the Christian Church. To the end of time it will be needed, until men shall no longer have occasion to say to their fellow-men, "Know the Lord, for all shall know Him from the least to the greatest." The service should be a welcome one, opened by minister and people with responsive heart-words, in a simple form which all could use, so that the call of the Psalmist should be made significant: "Let all the people praise thee, O Lord, let all the people praise thee." With a lack of this interest on the part of our laity, our cause will languish; with an increase of it, we shall strengthen and deepen our religious life and prosperity.

2. Our laity can do a hundredfold more than they are now doing for the cause by a deeper appreciation of our organized church institutions in connection with our parishes. I have no hesitancy in talking plainly on this subject, for I have been grieved with the manner in which it has been disregarded, through all my ministry, and yet I have reason to be humbly thankful that my endeavors in my different pastorates to build

up the church institution have been in a good measure blest of the Lord. To Him be the praise! But when I take another view I am surprised at the apparent want of appreciation of the church institution on the part of our brothers and sisters, who would deem it a harsh judgment of themselves to be accounted indifferent to the true advancement and prosperity of our churches. When I have noted, year after year, how intensely our brethren were absorbed in the work of other associations—political, social, literary, scientific; how regular in their attendance on the Masonic, or Odd Fellows, or Good Templars Lodges; how engrossed in the work of sustaining them (all well and honorable in their claims), while the Christian Church and its objects and aims have been so lightly regarded, so habitually neglected, I have had much to dishearten me in the midst of the many encouragements it has been my lot to enjoy. It is a shame that the church institution is so meanly treated by too many of our laity who ought to be its readiest and most ardent supporters; that it has too often been represented by the few and often the fewest of our men and left to the fostering care of the minister and a band composed for the most part of faithful women. We have thought, preached and talked enough on this subject in our pulpits and periodicals and elsewhere to be wiser and better behaved in this respect. We have light enough now to see the way to a new order of action. The actual want in reference to the matter is *good and true consciences.* No other churches should be more readily filled and constantly increasing in numbers from our homes, our congregations and our Sunday-schools, than our own. No amount of financial resources, or of mental ability, or respectable standing outside the church, can compensate for this delinquency on the part of so many of our alleged professed friends. And it is a subject pre-eminently claiming the truest and most faithful attention of our laity. Here is another means by which they can most effectually aid in the vital work of our church.

3. There is the instrumentality of the prayer and conference meeting constantly urging its claims upon our laity—an instrumentality which, with all the small talk about it, has been of significant service to other Christian churches. "The prayer-meeting," said a talented Methodist minister to me, "has been one of the most powerful forces in the spiritual growth and life of our church." Other sects have had reason to say as much. And no wonder. Such meetings are a New Testament institution. In the Book of Acts we are told that at the house of Mary, the mother of John (Mark), "many were gathered together praying;" and in the Epistle to the Colossians the direction is given that the Christian believers "teach and admonish one another in psalms and hymns and spiritual songs." All the preaching and praying and exhortation are not to be done by the minister, nor all the singing by quartettes and choirs. The people are to have a living interest in the exercises, and employ them as a means of their spiritual growth and life. It is a mutual work—something that believers owe to each other. Dullness of routine need not be characteristic of them. They will not if our people enter into these religious exercises with loving, devout, earnest souls. That so many have nothing to say in these meetings, and leave the speaking to be done by a few of the same ones from time to time, is because of this fact—the lack of religious thought and speech from day to day. The heart can readily speak that of which it is full. If our friends would go to the prayer-meetings bearing with them in mind a few good passages of the Scriptures to be recited as occasion offered, this would be a profitable addition to the exercises. I have known those of our own churches who were deeply immersed in the business affairs of life, but who in the midst of all were ever in readiness to speak a ready and hearty word for their religion. It was as natural for them thus to speak as it was to breathe. Out of the abundance of such hearts we might have manifold more utterances in prayer and exhortation in these special meetings

of our church. As I occasionally visit the prayer and conference meetings of some other sects, I am struck with this fact, that those who take part in them seem to do so from the habit of religious thinking and conversation. Let our people fire themselves up with this healthful influence, and one great obstruction would be taken out of our prayer and conference meetings. Let it be understood that we go to these meetings not to criticise, nor to hear set speeches, but to humble ourselves before God, to speak of His goodness and to implore His blessing upon us. *Small* speaking here may often be *great* speaking, and that which might be deemed *poor*, under some sharp critical judgment, an outflow bearing to some soul some share of "the unsearchable riches of Christ."

As a minister, let me say that my own heart has often been thrilled and blest by such utterances coming from very unpretentious sources, giving to me indisputable evidence of the Holy Spirit's power. To have a good conference meeting, carry one with you. "I had a glorious one," said a lay brother once to me, "had it all to myself as I came in the cars to this place."

How much we hear in these days, especially among what are called liberal Christians of the "higher culture" which the churches need. I agree to this; but with this explanation: that culture which comes of a full and far deeper baptism than our churches now have of the Holy Spirit of the living God. When this baptism comes—and God speed it—our lay meetings will no longer suffer from neglect or want of inspiration, but be among the lively assurances of our spiritual progress and strength. Laudable and advantageous work this for our laity!

And the missionary enterprises; what a field here opens before us for their occupancy! We are not to hold, but to promulgate the truth of the Gospel. We are not to be afraid of the proselyting element. It is an eccentricity and not a sensible conclusion to think lightly of this work. No sect ever

did or ever can make progress without it. God does not so ordain. When His holy Son would commission His apostles in His own name to be witnesses of His truth, it was also that they should be its promulgators. "Go ye into all the world and preach the Gospel to every creature." All this spreading abroad of Christianity among the nations and through the ages has come of the proselyting as well as of the witnessing spirit. Our own sect has had much of its growth through this very agency.

We need an interest in this work commensurate with the worth and magnitude of our glorious faith, because of the world's great need of it, and because of what it can and will do for the world. Our churches need more than anything, I believe, a missionary education. Too many of our people are absolutely asleep on the subject; they manifest no enthusiasm respecting it whatever, and without enthusiasm you cannot do the missionary work of the Christian church.

Home and foreign missionary work both have equal claims upon us. Acquaintance with the missionary work of other Christian sects would be highly beneficial to our people. We ought to have in our homes and Sunday-school libraries, to aid us in this missionary education, some of the books and other publications descriptive of this enterprise, books like "Scenes from Mission Fields," by E. D. Moore; Max Muller's "Lecture on Missions," with an Introduction by Dean Stanley; Canon Farrar's "Saintly Workers," and others which I might mention. They would minister grace to many readers who now but faintly realize what examples of Christian consecration and self-sacrifice they would find in the reading of them.

I am thankful to see that the attention of our General Convention has been turned especially to this work, and that it has recommended and urged the forming in all our parishes and churches missionary associations for the educating of our young people in this laudable and holy calling. The work has been well begun in some of our churches, and I pray that it

may find its zealous advocates in all of them. If our young people desire a church business in which their liveliest activities may be called forth to the highest blessing of our whole church, let them enter with full hearts into this—the work of shedding everywhere, abroad, near and afar, the light of the Gospel of illimitable grace. There will be no doubt then of the significant presence and power of the Universalist Church in our own land, and ultimately in the whole world. With a field of such interest and inspiration before us, our laity as well as our ministry ought to hear the words of the apostle sounding in our ears and thrilling our hearts, "*Ye see your calling, brethren!*" I confess my sensitiveness in this matter. Since my entrance into the ministry I have not failed to make the missionary appeal a part of my work. And the longer I live the more need do I see that this appeal receive the true Christian response from our people everywhere.

I confess that when the subject of our Home and Foreign Missions was urged so earnestly by Drs. Sawyer, Thayer and others at our State Convention in Franklin, I was not specially edified by the apparent lack of wakeful enthusiasm on the subject; and when the whole matter was referred to the General Convention for action, I was led to query if this was not placing the whole thing in a refrigerator. Time and facts will decide. I have been, as I said, encouraged by the recommendation of the Convention to form missionary associations in all our parishes. But that this proposal be effective, there must be behind it *a burning desire and intent to make the work a success.* Our General Convention, composed as it is of new members, more of less every year, needs to have all of them well inspired in their knowledge and love of the great missionary enterprise of the Christian Church. We cannot afford to have ignorance and dullness in our conventions on this subject. A fresh and strong inspiration should go forth from every succeeding session of our National Con-

vention in behalf of the missionary claim and accomplishments of the Universalist Church.

Woman's Centenary Association.

While speaking this word in behalf of our missionary work, I cannot fail to offer an approving word of our Woman's Centenary Association. Of all our other missionary movements, this, in my humble judgment, has been the most inspiring and effective. I am thankful that its work has had the tendency to uplift our missionary thought and to deepen its spirit. With this noble band of our women I have been intimate from the beginning of their united endeavors in this direction. If I do not speak their names now, I thank God for what I know of their works, their earnest and constant toilings, their sacrifices and prayers and anxieties; that they have proved to us, if in a comparatively small measure, the reality of the holy missionary spirit of the women of the Universalist Church; that they have so ardently worked in our own home fields, and have set up in another land the first mission abroad, which, with all the cool doubts it has encountered by such as have lacked faith in its permanency, or enthusiasm in its behalf, has given us some of the richest items of missionary history our church has yet known. God bless now and henceforth the Woman's Centenary Association!

A few words as to the connection of entertainments and amusements with our church work. This is a subject which appeals directly to our laity. Their counsel in it is especially needed. Entertainments and amusements may be judicious accompaniments of other work, if Christian wisdom and propriety shall direct them. Not otherwise. The proportion of these interests ought to be carefully and justly made. Nine-tenths drama, literary club, concert, supper and dance to one-tenth religious culture, enjoyment and edification, is decidedly a mistaken, not to say stupid arrangement. The amusements are right in their places, and I enter no protest against them,

only to say this, that, as I am obliged from honest conviction to regard it, a parish, or Sunday-school, or church dance, in whatever Christian name it may take place, is an unqualified offence against good Christian taste and order. I am glad that in treating this topic a while ago, the editor of one of our church journals, Dr. Emerson, had the good sense to head the article upon it with the significant appeal, "Right about face!" This is precisely the attitude which our whole church should take in this particular.

Time warns me that I must express in the fewest words what I now have to say on this exceedingly fruitful topic. Three other interests commending themselves to our laity I can only mention: 1. The education of our youth under the influences of our church; in the secular and in the Sunday-school; the support of our academies and colleges in preference to all others, and the increase of our Sunday-school forces by addition of teachers who will bring in new scholars through their diligent searching for them. A recruiting service like this would be invaluable to us. A new and increased wakefulness in our homes is needful in educating our children and youth to attend the Sunday worship services. Governor Robinson truly said a few days ago in one of his addresses: "Where we are failing again is in keeping the children away from church. Children who can stand everything from Monday morning until Saturday night, including bicycles and tricycles and skating rinks, can endure going to church on Sunday. The Sunday-school is excellent, but attendance upon it is not enough; those children who do only that, step from it, not into the church, but out." Too true, indeed, is this statement. 2. The circulation of our church literature; our church books and journals in far more families and homes where they would be passed into the hands of neighbors who may be enlightened and blest by them. "Circulate the documents" is a well-known recommendation in political circles. It is a good word to be followed up by our laity

everywhere. 3. Contributions to our missionary work. This subject is just now making a special appeal to our parishes and churches. Collections every Sunday are asked for, and the call is a reasonable one. The willing answer to it will make us all richer and our cause all the stronger. It, or something equivalent to it, is indispensable to the supply of the present imperative demands of our church cause.

These considerations I feel impelled to urge upon the laity of our church in all sincerity and fraternal affection. I have faith in their ability to comprehend their import.

Dr. E. C. Bolles has somewhere said of certain ones who may be in our church as in all churches, that they are "impenetrable conservatives, iron-clad to enthusiasm—grimly playing to themselves that it is very early in the nineteenth century still! Nothing less than the electric currents of a thunder-storm will shake them." If we have such instances within our own denominational lines (I am strongly suspicious that we have), my heart's prayer is, that they may be most thoroughly shaken and aroused by the "electric currents" of the Holy Spirit, and converted to that Christian Universalism which is so signally put to shame by their spiritual drowsiness!

It is no time now for us to "stand still and see the salvation of the Lord." We have done enough of this; I mean, too many of our people have. The "Universal Salvation" which they have had in mind has been the final condition of all souls hereafter; some "far-off divine event," and not a quickened conscience here—a saved soul now—a lively life in faith and active love to-day and every day—"a Heaven to go to Heaven in." Such standing still has often operated as a dry rot, eating out our spiritual vitality. The standing still might have answered in Moses' day, at the Red Sea. But we are over the Red Sea and out of the wilderness, or ought to be; and it is high time we were getting into the promised land. May the Lord graciously aid us in our onward march!

CHAPTER XXII.

The Conference Prayer-Meeting.

BY REV. JOHN S. PALMER.

We most earnestly maintain that we need the prayer and conference meeting in all our churches, where our full hearts can express our thanks to God for his blessings. This is one of the best helps in the prosperity of our Zion. Without it we may preach and preach, and our people will not be devout Christians. Each church member ought to feel that he has a responsibility in this matter—that the church relation means personal piety and a constant striving to do the Father's will. What is the Father's will? It is to labor to make the society of earth—like the society of Heaven—pure in deed and pure in thought. In our prayer circles we pray for this; and if we are faithful Christian workers, we shall know that our prayers are answered or fulfilled.

Suppose all who profess our name—all who believe our faith—were heard to pray, "Thy kingdom come; thy will be done on earth as it is in Heaven," and that they all felt the fullness of the meaning implied in this short petition. What an effect would it have on all these praying Christians? Why, it would set each one to work to bring about this happy consummation. It would move the soul of each to do the will of God, which is that all shall be saved from sin and brought to the knowledge of the truth. It would take the thoughts from

the fleeting dust of the earth, and place them on the Father and the glories of the immortal home. We know of nothing in religious effort which has a more benign influence than the prayer and the conference meeting. Its influence comes from the people and by the people it is felt. O that all our churches saw the importance of this, and that they were all harvesting the riches in thought and character these meetings promote!

Our prayer-meetings are not to reconcile God to us, but to reconcile us to Him. They are to create in us feelings and affections like those exhibited by our divine Master and Savior, who images to our minds our Heavenly Father. Those who have had an experience in this help in Christian work and culture know the benefit of it. But some may say that the weekly prayer and conference meeting is too much in the "style of the orthodox" to suit them. This used to be said of the Sabbath-school, but our experience as a church has proved the necessity of the Sabbath-school, and it will be a happy day when we prove the prayer and conference meeting to be a necessity in our progress as a church. This fact is as apparent as that of the Sabbath-school, and we urge this matter upon our people as a necessity for the same reason that we would the Sabbath-school. Let a conference and prayer-meeting be immediately established in all our churches, and then carried forward with earnestness and in the gracious spirit of the gospel, and the fire of devotion will soon begin to burn on the altar of many souls now cold and devotionless. A new and better feeling will animate the life, and the example of our churches will be largely increased for good. We do not urge this to be like the self-called "orthodox," but for the religious benefit we should derive therefrom. We can pray in faith for the will of God to be done, but they cannot, if they believe their creeds. We can pray in faith for the last erring prodigal's return to his Heavenly Father, but their faith assures them that many millions never will return, but will

endlessly suffer on the barren mountains of sin and error. If there is any people or church who can exhibit the power there is in prayer, we are that people—we are that church. We believe the Father hears and answers prayer. Our profession as Christians makes prayer a duty, and as our faith embraces the entire human race, we can pray for all men with the full assurance that all will be saved according to the good Father's will.

Let us in all our churches establish the weekly prayer and conference meeting, and conduct them with a determined zeal and in the spirit of our gospel faith, and the world will soon acknowledge that we have been with Jesus and learned of Him.

We also add with approval this:

The Conference Meeting.

The remark was recently made in the *Leader* that the conference meeting had lost ground, fallen off in interest, in the recent sessions of our Conventions, and it was said that an effort should be made to recover it, and that to this end there should be *preparation.*

This remark has led not a few of our church people to ply us with questions. For example, we are asked: "Should the conference meetings held in the churches on week-day evenings be occasions for preparation?" Another asks: "What do you think in regard to previous announcement of topics for the conference?" Yet a third: "Has not the amount of singing got to an excess which preponderates over the speaking?" Finally we are asked: "Should the minister do the bulk of talking?"

Here is considerable work laid out for us. It would please us if our pastors or others trained to the pen would in brief, *very* brief communications enlighten our readers on the points raised. We are satisfied that the conference needs discussion.

One point is clear to us, and we grow in the conviction that

it is full of importance. We insist that there should be *preparation*. By this we do not simply include, but we by no means make all inclusive, *intellectual* preparation. *Devotion* is the *end* and *aim*. Disputes, arguments, expositions, dissertations which do not directly and constantly aim at a devotional impression—which are in such excess and prominence as to eclipse the proper end—it "goes without the saying" are wholly and violently irrelevant.

But we do not go to the opposite and perhaps worse extreme, and imagine or hint or believe that a meeting of praise, prayer and exhortation can be thoughtless. Do not fancy that there is a situation in the world where any religious end, and practical end, is exclusive of doctrine. We cannot be brainless in anything good.

This seems to be a connection in which to give our belief that the pastor should not only take the meeting in charge but that he should do the bulk of the work. It is for him to select the topic; for him to think it out and to unfold it; for him to press it home upon the minds and hearts of the people. We only add to reiterate: if there is not preparation, intellectual and spiritual, for the conference, the conference will have but a brief career.

[We add: Let the laity be requested to take an active part in such meetings. ED.]

THE WEEK-DAY WORK OF THE CHRISTIAN CHURCH.

BY REV. W. F. POTTER.

The Sunday work of the church, however efficient, is not enough. The activities of a religious organization ought not to be limited to bringing its members together one day in the week, engaging in a single service, perhaps two services, and then allowing the doors of the church to be

closed for the next six days. Every church organization ought to be active during the week. It should mark out lines of work that will occupy the attention on other days besides Sundays, and it should utilize the church edifice for the purposes of week-day gatherings. He expressed his belief that young men often leave our churches because they want something to do in their spare time. Provide for them by having a reading-room in the house of worship, by having the church open every day and evening, with agencies for social, intellectual and moral improvement, and the class referred to will be held to the church, while the best results in other directions will surely follow.

CHAPTER XXIII.

The Bible, and How to Read and Study it.

The following passage on the Bible is taken from the *Northern British Review:*

No volume ever commanded such a profusion of readers, or was translated into so many languages. Such is the universality of its spirit, that no book loses less by translation; none have been so frequently copied in manuscript, and none so often printed. Kings and nobles, peasant and pauper, are delighted students of its pages. Philosophers have humbly gleaned from it, and legislation has been thankfully indebted to it. Its stories charm the child, its hopes inspire the aged, and its promises soothe the bed of death. The maiden is wedded under its sanction, and the grave is closed under its comforting assurances. Its lessons are the essence of religion, the seminal truths of theology, the first principles and guiding axioms of political economy. Martyrs have often bled and been burnt for attachment to it. It is the theme of universal appeal. In the entire range of literature, no book is so frequently quoted or referred to.

The majority of all the books ever published have been in connection with it. The Fathers commented upon it, and the subtle divines of the middle ages refined upon its doctrine. It sustained Origen's scholarship and Chrysostom's rhetoric; it whetted the penetration of Abelard and exercised the keen ingenuity of Aquinas; it gave life to the revival of letters, and Dante and Petrarch revelled in its imagery; it augmented the

erudition of Erasmus and roused and blessed the intrepidity of Luther; its temples are the finest specimens of architecture and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an amount of labor and learning, and it has furnished occasion for the most masterly examples of criticism and comment, grammatical investigation and logical analysis. It has inspired the English muse with her loftiest strains. Its beams gladdened Milton in his darkness and cheered the song of Cowper in his sadness. It was the star which guided Columbus to the discovery of a new world; it furnished the panoply of British valor, which shivered tyranny in days gone by; it is the Magna Charta of the world's regeneration and liberties. Such benefactors as Francke, Neff, Schwartz and Howard, the departed Chalmers and the living Shaftesbury, are cast in the mould of the Bible.

The records of false religion, from the Koran to the Book of Mormon, have owned its superiority, and surreptitiously purloined its jewels. Among the Christian classics, it loaded the treasures of Owen, charged the fullness of Hooker, barbed the point of Baxter, gave colors to the pallet and sweep to the pencil of Bunyan, enriched the fragrant fancy of Taylor, sustained the loftiness of Howe and struck the deep-sounding plummet of Edwards—in short, this collection of artless lines and letters has changed the face of the world and ennobled millions of its population. Finally—and to show the contrast—while millions bid it welcome, the mere idea of its circulation causes the Pope to tremble on his throne, and brings curses from his quivering lips.

How to Read the Bible.

BY REV. O. I. DARLING.

"Understandest thou what thou readest? How can I, except some man should guide me?"—Acts viii. 30, 31.

A college president was discussing celibacy with a clergy-

man of a church which forbids its ministers to marry. The latter ended the conversation by appealing to Scripture, and quoted:

"If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." Evidently the preacher had *read* the Bible: he could speak the words, but he utterly failed to understand them.

Dr. Newman, in his "Phases of Faith," speaks of another clergyman that had meditated selling his books and burning his sermons, with the intent of abandoning the ministry for a more profitable calling. To him the Bible was an oracle and its utterances decisive. Opening the book at random, his eye lit upon these words of Paul to Timothy, "Bring with thee the books, and especially the parchments." This settled the matter; the church retained the services of her impressible minister. Did this one read to any better advantage than the other?

Something like three years ago, there was compiled a volume of "Selections from the Bibles of all Nations." On one page a chapter from the Koran; then an extract from the writings of Confucius; then the Sermon on the Mount; next a page from the Vedas, and so on. The aim of the compiler was to introduce the sacred writings of the world to the English-speaking people, and show that the boasted superiority of the Hebrew Bible was a fiction. But against the success of the enterprise stand the words of the great authority in Comparative Religions—Müller: "Real mischief has been done by the enthusiasm of those pioneers who opened the first avenues through the bewildering forest of the sacred literature of the East." "They contain much that is fresh, natural, simple, beautiful and true." Also "so much that is not only unmeaning, artificial and silly, but even hideous and repellent." The compiler had read the Bible, but failed to appreciate it.

Here are three extreme instances. Granted that we shall not make such glaring blunders in reading the Bible: do we read it properly, understandingly? Do we get from it new confidence, fresh charity, moral courage and spiritual strength? Or are we dazed, wandering helplessly through history, prophecy, miracle, getting a little insight here and there, but finding no thread whereby we may unite our discoveries? Judging from what I hear, this latter description is the more accurate. The old belief that the Scriptures in whole and in every part are the literal words of Heaven, this belief is well-nigh extinct. Whether for good or ill, we need not enquire; enough that there has been a departure. The old book is still here; it is here because people feel it to be worth something; they read it yet, if haply they may find its treasures, and their poor success arises from their poor method of reading. Let us go on together a little, and see if we can find the true method of Bible study. As a basis we may, I think, take for granted two things: the Bible contains the Word of God, contains it as the gold is contained in the ore; the inspired writers worked unconsciously, *i. e.*, they did not suppose their writings would be collected and made the treatise of religion in after ages.

1. To understand the Bible we must distinguish between a *fact* of history and a *moral precept;* between what is *told* and what is *commanded.* We do not discriminate between *history* and *doctrine,* and hence we do not read aright. This is the great error in our study of the Bible; this is the most fruitful source of confusion. It will be well to notice several examples of the two kinds of sayings, that we may clearly perceive the difference and be saved from this mistake.

Paul writes to Timothy, "I suffer not a woman to teach"—in the church; and in another place he says, "It is a shame for a woman to appear in a public assembly being unveiled." These are historic statements; they relate what Paul did under the peculiar circumstances of Eastern life, as he went

about founding churches. Whether we shall follow him in these respects, is for us to settle in the light of existing facts; historic statements can never bind us with the force of moral precepts. But in the letter to the Romans, he says, "Overcome evil with good;" and this is a principle of conduct, and applies to all men throughout all time. Here we readily distinguish history from doctrine.

It is a matter of history that the early Christians met in simple, inexpensive places to worship. Sometimes an upper room served for their church. Whether we shall imitate them in this respect is for us to determine in view of our altered circumstances. But the basis of fellowship in the church is set forth as follows: "Let every one that nameth the name of Christ depart from iniquity;" and this is a moral precept and can never be disregarded.

The primitive followers of Jesus practiced a community of goods: "No man said aught was his own, but division was made to every man, according as he had need." This is history: whether we shall do thus depends upon the time and upon the teaching of past centuries. But in another place we read, "If a man see his brother in need, and shutteth his bowels of compassion, how dwelleth the love of God in him?" Here conduct is implied; here is a principle of obligation that will be binding to the end of time.

It is historically true that Jacob deceived his father, and many good souls have been troubled in thinking that the Bible countenanced this deception. By no means; it is an historic statement, and its being in the Bible is no cloak to its wickedness. But all the precepts on filial behavior are obligatory. "Honor thy father and thy mother;" this is commanded, this is a matter of doctrine.

"The Son of man hath not where to lay his head." This has been interpreted that no minister should have a permanent home. It is mere history, and has no lesson for us.

"Overcome the world." This is a command that comes to every man.

From these examples we learn what our attitude should be as we read the two kinds of passages. Moral maxims are like thick ice—we can bear our whole weight; history, though useful, is like thin ice—we must tread softly, we must not put the great stress here; if we do, we shall be immersed in troubles and forced back to morality, the solid ground of direct command. Judgment, insight, a sense of proportion, these reveal what is history and what doctrine; and having made the distinction, our reading of the Bible will yield a double profit. That Noah built a wine-press, that David danced before the Lord, that Solomon practiced polygamy, these things will cease to amuse, perplex or frighten us when once we learn that history is not a matter of present moral obligation.

2. In speaking of St. Paul, I hinted at another help toward a right understanding of the Bible, but I count it of so great moment that I dwell upon it more minutely. We never read the Scriptures aright until we bear in mind the customs and standards that prevailed when these books were written. Let us suppose that we are able to distinguish history from commandment; now we shall fail in interpreting the history, we shall miss the point of the figures and illustrations unless we bear in mind that these books were written in other lands, amid other surroundings. For example: you have read Lord Bacon's "Essays" and you have found many things hard to understand. The style is abrupt, involved; the illustrations taken from unfamiliar sources; the quotations not always exact. In spite of these difficulties, you have tried to understand Lord Bacon, for you have been assured there are great treasures in his works. You transported yourselves, as it were, to the seventeenth century; you divested yourselves of modern prejudice and prepossession; you listened quietly to the Great Philosopher and learned to understand him. His conclusions may not be yours; he did not communicate knowledge but

power, and as you read you gained in wisdom, penetration, temper and judgment. To illustrate again: during the past year I have read sermons by Wesley, Murray, Emmons and Channing. Viewed as literature, the canons of taste now in vogue would condemn them all; and were they preached to-day, they would not make one-tenth the stir they originally created. But when we realize the *times* in which they were written, their power is evident; and we see these high souls, grieved at sin and inaction and illiberality, throwing their life into a crusade with all the strength that comes of a Heaven-born resolution. We must reproduce to ourselves the time in which the Book was compiled, or we lose its chief value. There are so many good things in it, that even a careless reading will leave some good impress on the mind; but when we range ourselves with the children of Israel, look on ourselves as their contemporaries, the deciphering of the Scriptures is easier and our profit greater. An eminent Boston divine says that no suitable commentary of the Bible has ever been written, and that America has produced but two men—Longfellow and Emerson—fit to undertake the work. Wherein lay their qualification? They were poets; they could in imagination reach back and realize that ancient, imperfect, religious life. If we cannot make commentaries we can use the imagination we have in aiding us to read the Bible.

Read in this light, the greater of its grotesque features will vanish. It seems strange, does it not, to read that the "Lord God walked the earth," commending and reproving people. The form of the statement is archaic, but the fact that God works here on earth, reproving one and commending another, according to conduct, that is eternally true. It seems absurd to think God could require Abraham to sacrifice his son Isaac; but is it not true that duty often demands the sacrifice of that we hold most dear? Let us not dull our teeth working on the husks of these things; let us get to the kernel. The precise form of the trial or command is of small moment and may be

held in reserve; but the fact that God did prove the ancient Hebrews is not to be doubted, and it becomes increasingly evident as we apply to the record the historic imagination.

One word more upon this point. It has become a truism that men in a feeble state of development must be led along gently, gradually, as scholars, and not as full-grown, intellectual men. Any educator, any missionary knows this. A true system of education begins with what the senses can discover, and then goes on to what the reflective powers can accomplish. May not this apply to God's dealing with the Hebrews? Did he not teach them at first by a natural, visible method, and then adopt a spiritual, invisible one? Such, at least, is my conclusion. Read in the light of ancient standards, the Bible teems with fresh power; and we see that if God wishes to bring savage, ignorant, beastly men to a higher plane, it is creditable to Him, and not degrading, that He stoops to their weak condition.

3. But one other hint seems necessary: it comes naturally after the other two. We have seen that History is one thing, Doctrine another; we have seen that the History of ancient days must be interpreted according to the needs and capacities of the peoples of those times; we need further to bear in mind that the moral and spiritual power of the Bible is what commends it for our perusal. I have seen and talked with men that were supposed to know the Bible; men who had read it through half a dozen times; who could mass all the texts in favor of their views at a moment's notice, yet were pitiably ignorant of the real treasures of the Book. On the other hand, some uninstructed person, who believes Moses and David and John and Paul wrote in the English language, may have a better hold upon the wealth of the Bible than some who can converse about it for hours together. We must read with a certain end in view, viz.: to gain moral and spiritual power. If we go to the Bible for facts, knowledge, information, we shall return empty handed. Paul in his

second letter to Timothy speaks of the Scriptures being "able to make one wise," to impart wisdom is their office. Wisdom: what is it? Many facts?

Knowledge comes, but wisdom lingers,

sings Tennyson, and observation confirms him. A clear mind, a just judgment, a true conscience, a strong will, to have these is to have wisdom, and the Bible yields these elements of wisdom. Read it for its moral and spiritual power. Do you ask, "Is this power present in these antiquated writings?" In reply, let me quote an item of missionary news that is going the rounds of the religious press. A missionary had taught a tribe some English, and one day read to them the first chapter of Romans. It describes the natural man, and the description is not a flattering one. The chief was highly enraged, and said to the missionary, "You wrote that since coming amongst us, for it is an exact description of us, as you found us." Does not this prove Coleridge's famous saying, "The Bible *finds* me, as no other book can?" There *is* power in these aged words of the far-off Hebrews. To them was entrusted an idea; religion became a passion; they delved in the mind which God gave them, and so successfully did they work that whatever is done in the realm of morality and spiritual life is lost to glory, if it be done in defiance of what they accomplished. Did you ever hear of a philosopher or a sculptor treating with disdain the Greek philosophy or the Greek art? No; and to-day modern metaphysics and sculpture refresh themselves from those ancient founts. Did you ever hear of a painter treating with contempt the work of the Italian masters? No; and to-day no artist is considered competent till lessons have been taken in sight of the world's masterpieces. Did you ever know a musician to toss scornfully aside the work of the German composers, and begin music on another and different basis? Never! Men draw their power from the people that have displayed power, and whatever is done in ignorance or in defiance of the moral and

spiritual truths wrought out in the Bible must of necessity be defective.

And yet, what I said before, in another connection, must be emphasized here: there is a higher and lower even in these spiritual matters. The words of Christ and the words of Peter, both are strong, but they are of different degrees of strength; both will aid us to be wise, but the help of the one is quite human, that of the other quite divine. Luther and all the religious leaders have noticed that the Bible is not equally valuable; it has meat for men; it also has milk for babes.

You ask, "Are there no parts of the Scripture quite valueless?" Perhaps so. But the worthless sections are not the ones you think. The minute description of the tabernacle, the chronicles of the tribes—I do not see how these can yield any truths pertinent to our experience. But the miracles are to me no stumbling-block; is it not rather a source of strength to believe that some power mightier than nature can interfere, not to disturb men and nations, but to show that spirit is above matter and that the earthly is subject to the heavenly? Even the book of Jonah is full of power. Read in the light of my suggestions, it tells us that God is not the God of the Jews alone, but also of the heathen; He sends a helper to them; they reform and are held up as models to Zion. Here is God's Fatherhood and Man's Brotherhood; here, too, is the doctrine that "the last may become the first." The book of Jonah is a protest against exclusiveness and a voice in favor of Faith, Hope and Charity. The Bible will make us wise if we read it aright. Whatever of unreality it contains need not disturb us. Miners seek for gold and care not for the worthless sand that happens to be near by. Grant that others wrought righteousness and can give us strength, we still find our best aid in the Hebrew Scripture:

> "It does not lessen what He taught,
> Or make the gospel Jesus brought
> Less precious, that his lips retold

Some portion of that truth of old;
Denying not the proven seers,
The tested wisdom of the years;
Confirming with his own impress
The common law of Righteousness.
We search the world for truth: we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul,
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read."

The Bible writes hope over the darkest fields of life. Man, above all things, needs hope, and the Bible is the charter of hope, the message of the God of Revelation, who alone is the God of hope.—*Canon Westcott.*

CHAPTER XXIV.

The Debt of Religion to Science and of Science to Religion.

BY REV. JAMES FREEMAN CLARKE, D. D.

Cor. xii : 8.—"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit."

The subject to-day is this: "What does religion owe to science, and what does science owe to religion?"

Religion and science are like two neighbors, living side by side in mutual friendliness and helpfulness. Science helps religion, enlarges its views, brings it down from speculation to reality, teaches it to verify its doctrines by experience. Religion awakens the soul to a sense of responsibility, rouses the thirst for knowledge, gives impulse to progress and so animates science with a higher life. But it is sometimes thought these two neighbors are on bad terms with each other; and so we read about the "Conflict between Science and Religion." There is no such conflict, and cannot be, for one kind of truth cannot be at war with another. Science means truth as seen in nature; Religion means truth as seen in the human soul and the human life. It is, however, sometimes the case that while the heads of neighboring households are on friendly terms, there may be quarrels between the children of the two families. There are foolish scientists who despise religion and think it outgrown; and there are foolish religious people who think science dangerous. Little Tommy

Christian says that Willie Science is a bad boy, and will not go to church; and little Willie Science says that Tommy Christian is a fool, who cannot do his sums correctly. But the fathers and mothers of the two families may be, meantime, living in perfect harmony.

Instead of conflict, I wish to speak of the help rendered by religion to science, and science to religion. And first let us see what science has done for religion.

Science has enlarged our conception of God by enlarging our conception of the universe. Before science did this, our little world was considered to be in the centre of creation, and it was believed that the sun, moon and stars revolved around it every twenty-four hours. Our little planet was the most important place which God has created, and the Lord was supposed to have this for his chief care. But astronomy came and showed us that the earth was one among myriads of planets; the sun only one of many million suns; our world but a speck in the heavens. And so with the growth of the universe grew our idea of its creator and governor. This will, sooner or later, render impossible such beliefs as that the God of all worlds died on the cross in Judea to make atonement to Himself for the sins of men.

And as astronomy has wonderfully widened out our conception of space, so geology has equally increased our knowledge of time. Once it was supposed that about six thousand years ago all things were made in six days. But geology shows a long succession of epochs, of hundreds of thousands of years, in which our earth was being slowly formed to become the home of man. Science has proved that about a hundred millions of years may have elapsed since the planet was sufficiently cooled down to support vegetable life. And these vast periods, which confound the imagination when it tries to realize them, are but as a moment of time to the eternity of the Supreme Being.

Again, science has helped theology by its doctrine of uni-

versal law. It is profoundly convinced that the kingdom of nature is a kingdom of law; that it constitutes a vast order, in which nothing comes by accident or caprice. This great order is subject to no violation or interruption. What seems a miracle to us is only a revelation of some higher law before unknown. This conception, adopted by theology, takes away the thought of God as acting otherwise than by wise and benign law. With Him there is no change or shadow of turning; no repenting that he had made man; no capricious selection of some favorite races or individuals for special blessings. These views, which belonged to the infancy of religion, are being dispelled by science and replaced by a nobler conception of the Deity. We see God now as a perpetual creator, not waking and resting, not coming and going, but living in all life, maintaining all existence; the security and shield of His creatures, in the midst of a vast and unchanging order, working without haste or rest in His continual, all-pervading activity. And this, again, gives us a higher and nobler view of the Deity.

Science has also helped theology by its careful methods of examination and verification; by its simple devotion to facts and reality. It has thus quickened the sense of truth everywhere. It has caused theology to look at the facts as they are, not as it wishes them to be. The sin of much religious teaching in the past has been a tendency to pious frauds; to teach what seemed effective and impressive, without regard to its truth or falsehood; to do evil that good may come. The serious devotion of science to the realities of things has reacted in a wholesome way on theology, and inspired it with a profounder regard for simple truth and plain fact.

In teaching the unity of nature and the perseverance of law, science has also dispelled many evils and superstitions founded on the notion of supernatural interference. It has put an end to the belief in witchcraft, once so universal; it has destroyed belief in Satan as a terrible and fatal enemy in our midst. It

has relieved the soul from a multitude of dreadful fears, and has taken away some of the blackest shadows that have rested on the human mind. Let us be grateful to science for such gifts as these—that it has made religion more reasonable and humane, and enabled us to trust in the unchanging and eternal wisdom of the all-perfect Being, from whom, and through whom, and to whom, are all things.

And now let us ask if science owes anything to religion, and if so, what?

Religion, in our day, and in civilized lands, means Christianity. All other religions are in a state of arrested development; this alone is progressive, forgetting the things behind, reaching out to those before. This religion is ever new and ever young. It is fresh as on Creation's day. It has had its periods of inaction, its winters of discontent, its lapses into epicurean self-indulgence, or Hindoo asceticism, or Pharisaic formalism. It has run into Greek speculation, or made for itself a kind of Egyptian hierarchy. But it has shown that it could renew its youth, throw off the corruptions of the past and make itself a new man in Christ Jesus. After a long winter of cold and storm and a reluctant spring, all the little buds and shoots seem to say to each other, "Come! let us wait no longer; let us agree to go out into the warm sun and air." And so thousands of little leaves appear trembling in the breath of the South; the grass hurries up, the violets send their fragrance from the meadow, and a new summer has come. So religion renews its youth and brings fresh life to the soul. And this, like the other, is the life of God. One is the life of God in nature, the other the life of God in the human heart:

"Earth, sea, His presence feels; nor less
If yon ethereal blue
With its soft smile the truth confess,
The heavens have felt it, too,
The inmost heart of man, if glad,
Partakes a warmer cheer,
And eyes that cannot but be sad,
Let drop a brighter tear."

Such a wave of summer life flowed over Europe with the Lutheran Reformation; and not only was there a revival of religion, but the new faith created a new growth in art, science and literature. The new heavens made a new earth. Freedom gained by religion won freedom for thought in all other directions. Men of science had seldom been willing to be martyrs for the truth. The great Galileo allowed himself to be silenced by the inquisition. But Martin Luther defied Papal brief and imperial ban, and said, "Here I stand; I cannot do otherwise." He stood up for his convictions in spite of all danger, and so won freedom for science also. The freedom which is the boast of science it did not win for itself; it was conquered for it by religion. Luther demanded, in the interest of religion, freedom of inquiry, freedom of speech, freedom of thought; and science has entered into his labors and enjoyed their fruit.

Freedom needs to be won by martyrdom. Men must be willing to die for the truth before they can break down the opposition of prejudice, bigotry, and what Shelley calls "the anarch, Custom." It takes religion to make martyrs. Science does not often produce them. Scientific men will renounce wealth and ease, will labor on in poverty and neglect, to perfect their discoveries. But they are not as ready to die for the truth as religious believers are. And the blood of martyrs is not only the seed of the church but the power which opens a highway for advancing truth.

Religion also helps science by creating an interest in truth. The root of scientific discovery is fed by the conviction that truth exists, that it can be discovered, and that it has a value in itself apart from its use and application. Many discoveries have been made before anyone saw how they could be applied to human uses. When the connection between electricity and magnetism was first observed, no one foresaw the vast practical application which would be made of this discovery in the telegraph and the electrotyping process. The love of truth

for its own sake, which is the glory of science, does not come from any materialistic view of the universe. It is born out of faith in the infinite. It comes when we see in all truth a revelation of God. It was proclaimed by the apostle when he said, "God is light; and in Him is no darkness at all." The old Theosophic doctrine that God is an abyss of darkness, and the modern Agnostic doctrine that nothing can be known of God except His existence, are powerless to produce the enthusiastic love of truth for its own sake, which is essential to the progress of discovery. It is the sight of something divine in beauty which makes the true artist, and it is the sight of something divine in truth which makes the true man of science. And this, again, comes from a religious faith in the infinite, the unseen, the eternal, as the source and foundation of the infinite, the seen and the temporal.

But while science needs for its soul and spirit this joy and truth, as something divinely beautiful in itself, it also needs as its encouragement the sight of its successful application to human needs and wants. The great discoveries of science have gone into human life, have had their popular application to the needs of men, have tended to diffuse comfort more widely, and to give to the many what formerly was enjoyed by the few. The discovery of printing, of the mariner's compass, of steam-power, of the power-loom, of the telegraph and locomotive, of the power-press, have diffused comforts and luxuries among the masses. All tend to the elevation of the many. The laborer who rides in a railway car has a means of locomotion that no monarch possessed fifty years ago. The hard-working mother who has photographs of her children might be envied by the ladies of the last century, who paid great sums for a miniature by Malbone and Isabey. The English day-laborer has on his table bread made of American flour which Queen Elizabeth would have been thankful for; and his children wear garments of American cotton surpassing in comfort the clothing of the

fine ladies of the seventeenth century. But what has produced this tendency to the diffusion of comforts among the masses of men? It is the sense of the infinite value of every human soul; it is the aroused feeling of the dignity of human nature. Just as we have found the spirit of science to consist in the love of truth as truth, so we find its applications in the love of man as man. Mankind is aroused from its torpor, is made desirous of progress, is led to seek advantages for itself as it recognizes within its immortal nature and destiny. When Jesus said to His disciples, "Go into all the world, and preach the gospel to every creature;" when he went among publicans and sinners, and made it a proof of his divine mission that "the poor had the gospel preached to them;" when Peter declared, "God hath shewed me that I should not call any man common or unclean;" when Paul said, "not many wise, not many noble were called, but that God had chosen the foolish things of this world to confound the wise, and weak things of this world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught those that are"—then were planted the seeds of the worth of man as man. which have grown up into the faith that all men are equal before God, and have a right to every opportunity for progress and improvement. Take away this faith in the inherent worth of man; substitute for it the notion which is growing popular among some scientists, that to try to raise the weak, the down-trodden and the outcasts is a mistake, that you ought to make the strong stronger, and let the inferior class die out, and you lose one of the mightiest motives for universal progress. The final outcome of this doctrine would be a world full of self-satisfied, self-complaisant epicureans; and whether this would be the survival of the fittest is at least doubtful.

Out of this Christian faith in the worth of the human soul has come the chief motive for founding schools, libraries and colleges. All of these were at first founded by religion and

dedicated to Christ and the church. Education in all its forms has been the result of Christian effort to elevate and instruct the mass of men. By this education, by the knowledge thus imparted, science has been fostered; in this soil it has taken root.

The universities of Europe were founded by religion; the common schools of America were established by Puritans, who, poor and hardly able by their toil to support life, were yet determined that their children should be able to read the Bible.

Science, as science, knows nothing of God, duty or immortality. Religion, as religion, knows nothing of scientific discovery or natural law. The one is concerned with things seen and temporal; the other with things unseen and eternal. But each needs the other for its own fullest life. Religion, if it deals only with things unseen, becomes monkish, narrow and weak. It needs the wonderful discoveries and inventions of science in order to understand the beauty and glory of the world in which God has placed us. Science, without religion, loses by degrees its motive to progress. Without the religious faith that there is a divine presence in all things, the world becomes a mere mechanism and routine. Without faith in the immortal progress of the soul, it does not seem very worth while to pursue human improvement here. We need the conviction of our infinite destiny to make our finite life worth living. We need a great hope for our inspiration. Man is too great to be satisfied with only earthly expectations. Give him only time, and he does not care for time. Earthly and heavenly hopes must go together, in order that either shall be sufficient. The idea of right must be made absolute, infinite and supreme, in order to lift man above himself, and make him a fellow-worker with God. This science opens always a wider sphere for religious activity and endeavor, and religion becomes evermore the inspiration of science. The foolish children of these families may have their little quarrels, but the two great households of knowledge and faith must always live together in mutual help and peace.

CHAPTER XXV.

Church Records and Statistics.

It is a matter of much regret that many who are entrusted with keeping the records of churches and Sunday-schools and of forwarding the statistics to the rightful authorities, are careless and indifferent in regard to this very important phase of our work; and for this reason we give place to the following paper, hoping that those whom it may concern will see more clearly the necessity of accuracy and promptness in keeping and sending in reports whenever required by those who are gathering the facts and figures so much needed for our conventions, and to enable our denominational year-book to rightly represent the status of our cause. Let each local organization see that this work is attended to promptly, and the result will be highly beneficial to our church.

Church Statistics.

BY REV. H. W. RUGG.

I am asked to speak on Church Statistics. I realize that the subject is the driest of all possible themes. To the average mind its very mention induces melancholy, and there is, therefore, a very natural avoidance of what tends so much to weariness of the flesh and depression of the spirit. How often on

the occasion of some public meeting have I seen a hall or church nearly emptied when a secretary has begun the reading of a statistical report. And yet there is a strange, weird fascination which attaches to the subject of facts and figures, so that with all their unattractiveness they sometimes fix the attention as that which is mysterious and awe-producing.

Statistics are like Ezekiel's valley of dry bones in this respect, as well as by that other line of comparison which is most obvious. The bones in the valley were exceeding dry, and all the more mysterious, therefore, was the question presented: "Can these bones live?"

If I may find a hint for my talk this morning in the reference made, it will be to this effect, that dry as the subject of Church Statistics is, possibly there may be an outcome of life and good from such a source. The field may be rather an unpromising one, yet there may be some *gleanings* therefrom which are well worth our gathering; for it cannot be denied that facts and figures as connected with any undertaking, and especially any associated work, have a value. They are alike interesting and instructive; they offer the only sure basis of intelligent deductions and comparisons; they are suggestive in manifold ways, and sometimes they are impressive even beyond the power of eloquent words.

Church Statistics become thus of *special* importance. It is not, indeed, that the largest and best work of a church is expressed in any formal enumeration, or that the best results of Christian service are noted in a record. It is not by facts and figures that tell of numbers, expenditures, the identification of persons with a movement or an association, that the spiritual progress of a church is indicated. None the less, however, is it worth our while to have the statistical record, and to pursue orderly, business-like methods in the doing of church work and the keeping an account of what is done. A man would be held to deserve but little success in material things if he should keep no books—if he would not collect

and preserve the facts relating to his business transactions. And so it is of consequence that a religious organization should keep an accurate record of its doings—should carefully note in some enduring form the important facts—the interesting and suggestive figures—that will serve to show what its constituency was, and in some degree what their undertakings were, and what the tangible results of their associated work.

Such a comprehensive, accurate church record is often needed as evidence to determine matters that may be of considerable importance. It is needed as the basis of Church history, that the progress of the individual organization or the denomination may be properly traced. It is needed that there may be a good understanding of means and resources in hand, that gains or losses may be noted, that comparisons may frequently be made between one period and another, so allowing the word of encouragement to be spoken or the note of warning to be sounded. By recording facts and making a careful statistical exhibit, interest in the church will be augmented, or at least there will be a tendency to regard the organization with more favor as it is seen to be attentive to matters of detail, and seems determined to make an enduring record of what it is doing from year to year.

If there is this place and need of statistical information—of full and complete church records—the practical question comes next, How are we, as a people, equipped in this respect? But poorly, it must be confessed. With all the attention that has been given to the matter of Church Statistics—especially since 1870—*we yet lack the facts and figures to determine accurately our denominational condition, and to give us a sure basis for comparisons and profitable inferences.* If parish records were carefully kept there is no doubt that great advantages would be derived from the statistical exhibit obtainable from these primal sources. As it is, the records of a large number of the organizations in our communion are fragmentary and imperfect; hence we get Convention reports and official ex-

hibits, which necessarily contain not only the inaccuracies that come from first-hand, but estimates that are often sadly misleading. Defective records by the local church lead to defective returns by secretaries and others, while the want of exact information leads to the jumping at conclusions, which is about the last thing that should be done in the preparation of any statistical document intended to have value.

It is not difficult to state what we have and what we have not in this matter. We have a great deal of neglect and indifference on the part of both ministers and people in the gathering and preserving of church statistics. Some there are who act as if they thought the organization was only temporary, and that it was hardly worth while to give much attention to preserving the record of its history. So it is there are churches and parishes unable to fix the date of their organization, or to show a complete list of those who have been office-bearers in the society or the communion of believers. In some of our prominent churches it is difficult to trace the organization beyond a certain time; everything beyond that is doubtful and obscure, and there is only uncertain tradition to point the way.

Even where there has been an effort to keep full and reliable records, there has often been a want of system, or the plan has been defective in important particulars—most certainly there has been no unity of thought and effort in what has been done in the way of gathering and preserving statistical information. Each parish has noted down in its own way, according to the form approved by some individual member, the things it has thought expedient to put on record. And this is the practice that now prevails. The parish of which I am pastor keeps several record books. The *Clerk* of the *Society Organization* keeps a book in which he records the proceedings of the annual meeting of the corporation, and of any special meetings, together with the business that is transacted at the quarterly or other meetings of the trustees. The *Treasurer*

keeps a book in which receipts and expenditure—the purely financial features of the Society's work—are entered. The *Clerk* of the *Church of Believers* keeps a *record of the meetings of the church, and also of baptisms and admissions to the church.* As the Sunday-school is under the care and control of the church, he records the names of officers and teachers in the school, and the number of teachers and pupils in attendance from Sunday to Sunday. The *pastor* keeps a book, not under direction of parish or church, however, in which he records marriages, deaths, christenings and some other items of like interest. He also keeps a register of the families belonging to the parish.

This plan, in substance, is the accepted one in many of our parishes. It has value, though it lacks in simplicity and fails to accomplish all that is desired. It does not bring together in one form of presentation the facts and figures most important in showing the history of the organization—its material and its work. It does not provide for the recording of some essential things as a matter of *parish* or *church* obligation and possession.

Is there not a call for an improved system? In the belief that a better plan might be devised and better results secured, the trustees of the General Convention have caused to be prepared, and the Publishing House has published, a "Parish and Church Record," intended to meet a need generally felt, and to open the way for unity of procedure in the keeping and arranging of such matters as properly appertain to the history of a church.

The book thus prepared and now ready for use does not cover the entire ground. It is not intended to be a *substitute* for the books now kept by the officers of parish and church, but rather to supplement these, and provide for the preservation of important items that are now neglected.

The new book is of very simple and concise arrangement. Its head-lines show at a glance what is called for and the

proper place of entry. It includes, in the ordinary form adapted to the average parish, only about two hundred pages, and yet it provides a place of record in which to give a list of the ministers of the parish, the important officers of the same, the deacons of the church, superintendents of the Sunday-school, delegates to conventions and others identified in some special way with the work of the several organizations. It provides for a complete registry of the families of the parish, showing the time when they first became connected with it, and the time when they withdrew or died. It provides for a like record of church membership, and in separate divisions gives the lists of baptisms, christenings, marriages and deaths. It does not call for a financial record, save in respect to benevolent and church work. Here, where there has been such neglect to note the facts and figures, provision is made for entering all sums contributed as charitable and denominational offerings.

Thus I have indicated the scope and purpose of this new system of registry. I believe if it comes into general use, we shall be helped as a body in this matter of gathering and preserving the important material of church history. I think the plan is a practicable one and easily carried out at trifling expense.

But the system will not work itself, nor will the mere purchase of a "Book of Record" suffice. *There must be interest and attention on the part of both minister and parish.* It will be better in most cases, that the Record shall be kept by the pastor; but a minister is not always the best person for such a work, and not infrequently a layman may be selected, a business man interested in the church and a lover of details, who will keep the record according to its design. In any case it should be understood that the book is the property of the parish, and that whoever keeps the same is only its custodian for the time.

CHAPTER *XXVI.*

Causes Retarding the Growth of Universalism: A Plea for Better Methods.

Although Universalism was a prominent doctrine among the church fathers during the three or four centuries immediately succeeding the advent of Christ, being held and advocated by many of the most pious and learned of the Christian teachers of that day; and although from that time to this all lands have had their witnesses to this "eternal hope;" and although its Prophets and exponents have ever gone to the Bible and especially to Christ and his Apostles to receive their sanction and inspiration for its promulgation; yet its modern believers seem not to have been sufficiently numerous to make it an *organized* force until 1783, when the first Universalist church was built in Gloucester, Massachusetts.

Rev. John Murray,* having heard Relley of London preach Universalism, was led to re-read his Bible to see if it sanctioned such a hope; and he arose from that examination with the assured conviction that Universalism was the revealed truth of God. In a manner, and under circumstances which seem marvelous and providential, he came to America and preached this so-called "new" doctrine, in 1770, in a church which was built by one John Potter, who appears to have had some prophetic vision of the coming preacher, and who was blessed by a broader view of God's providence and the Gospel of Christ than that held by other Christians of his day. At, or near, the time of Murray's advent to this country,

*See "Life of Rev. John Murray."

Elhanan Winchester and others began to promulgate this gospel of love; and from that time on there has been a steady growth of these views in all Christian lands, but more especially in the United States and Canada; and here alone—except the incipient stages of organization in Scotland—has it taken an *organized* form, which is the only adequate means of propagating any system of religious truth.

As an organized body, its growth, though steady, has been slow; and because of this slowness of growth we are often asked: "If Universalism is true, why has it not been more greatly prospered?" As though it were a mere question of numbers! In answer to this inquiry we may ask, *Why are all good things of slow growth?* Especially, why are all of the greatest moral reforms of slow growth? And why is it that all the best products of the soil must receive such careful cultivation, and mature so much more slowly than the noxious weed which springs up almost in a night? Why does a nugget of gold or some rare gem require ages for its formation, while nature's less valuable products are formed more quickly? Why does "falsehood travel a mile while truth is putting on her boots?" Why does it take so long to bring about any valuable moral reform, while some movement of no particular value sweeps over the country in a few years? Why were we, in this country, more than the third of a century in arousing the consciences of our American citizens to the enormity of African slavery, while some social vice will make conquest of the whole civilized world in one short season? Why is it that the cultivation of temperance is so exasperatingly slow in the face of the fact that the Rum Juggernaut is crushing the lives and hopes of hundreds of thousands of people every year? Why is it that progress in *this* "irrepressible conflict"—this reform for which millions of voices daily and hourly plead most piteously, through tears, shame, wretchedness and woe—*why* is *its* growth so *very* slow, and only secured by the most faithful and devoted self-sacrifice? The poet, Cowper, has

given us a line that answers this whole question. He says, "*That which is excellent is of slow growth.*"

Man's limitations, his blindness, his ignorance and superstition are such that truth dawns but slowly upon his mental horizon.

The average man is not thoughtful, is not logical in his thinking; besides, most false doctrines appeal more or less to the cupidity of men; and some churches become popular, and once popular have a numerous following, without much regard to their theology. They are sought because of social prestige or political favor; and thus the cupidity of men—their love of place and popularity and their desire for applause—wins them to the support of the popular churches and withholds them from the unpopular ones. *But these motives are unworthy the true disciple of Christ and put the Master to open shame.* If strength of numbers and wealth were to determine the merits of a sect, then Catholicism would outrank us all. And heathenism, too, would show that all the Christians put together are but a mere bagatelle, compared with the whole race of man. Is it the merits of paganism that keeps its ranks swelled to such enormous proportions? Is Catholicism, which denies the right of private judgment in matters of faith, to be compared with the glories of Protestantism? Certainly the church that resorted to the inquisition and butchered the Huguenots cannot be properly compared with those having more of the spirit of Christ, who, when on the cross, prayed for His murderers, saying: "Father, forgive them, for they know not what they do."

Numbers, popularity, wealth—these do not determine the truth or falsity of a doctrine. The old-time belief, "*Vox populi vox Dei*," is false, therefore. At least it is only true when the people have been educated and awakened upon a given subject. It can only be said that "the voice of the people is the voice of God" when that "voice" is the result of movements *which stir the people to think deeply upon the right-*

eousness of a cause. Long years and even centuries may be required to secure this result. Before the war of the Slaveholders' Rebellion the average man was quite indifferent, if not positively opposed, to the overthrow of African slavery; and it took the reformer, the statesman, the press and the pulpit long years to awaken the sleeping consciences of the people on this great question. Indeed the *pulpit, itself, was asleep or apathetic,* with a few noble exceptions, *upon this question, which mightily concerned not only patriotism and the American Republic, but religion itself.* Thus it is seen that *truth resides for a long time with minorities.*

For many long years the followers of Christ were an exceedingly small minority; and even now, after nearly nineteen centuries of Christian endeavor, we still find the growth of Christianity to be slow. But that which gives the Christian hope and courage to press on, is the fact that *it does grow;* and this is true concerning Universalism: *it does grow. And the last year has witnessed a more decided increase in membership and achievement than for many years preceding.* But the most important reforms are never phenomenal in numerical following, *until after long years of agitation.* Lovejoy, Garrison and Phillips, in their anti-slavery struggles, were, no doubt, quite lonesome, and felt keenly what a prodigious task it was to arouse the people and lift them out of their stolid indifference and apathy upon a question which *they* saw clearly was vital to the country's highest good. But it was only a question of time and the truth would gradually but surely dawn upon our people and slavery be made to bite the dust. To reach this goal, however, required a long and arduous struggle, because of the blindness and the lack of conscientious thinking on the part of many of those whose duty it was to instruct the masses of our people.

Politicians were not the only ones who stultified their consciences for the sake of social position, public favor and financial considerations. All that horde of insatiate self-

seekers, the lovers of ease and those who float with the current, pleaded for the "peculiar institution" to remain; and thus they threw themselves squarely across the advance movement *which was being waged by the few.* It is ever thus. And thus it has been, and yet is, to a great extent, with Universalism. Ignorance, prejudice and selfishness invariably array themselves against it. The masses take their knowledge of it at second hand, and hence receive distorted views of it. For many years the Universalist Church had to meet the scorn and anathemas of nearly the combined forces of all the other churches; and nobly has she borne her standard from height to height, until now she holds a most commanding position and is able to maintain it against every foe.

Universalism Hindered by False Doctrines.

But the greatest obstacle in the way of the acceptance of Universalism is found in the false doctrines which thrive like ill weeds, and like ill weeds are more difficult to destroy than the good grain. Much of what are called Christian doctrines in some of our Protestant churches as well as in the Catholic Church is an admixture of heathen dogmas, traditions and superstitions, along with a partial presentation of the doctrines of Christ. *Many things are taught in most Christian churches which never received the sanction of Christ and are not authorized by the Bible.* The Bible is made to teach doctrines altogether repugnant to the teaching of Christ, and claims are made in its behalf which it does not make for itself. This is accounted for by the fact that when, in an early day, kings and emperors were converted to Christianity by the mere edict of the converted ruler, his entire dominions were *legislated* into Christianity. Thus their connection with the church was a mere formality of law, and the people were in no proper sense instructed in the Christian doctrines. Hence through force of custom and early impressions, much of idolatry, superstition and heathen tradition clung like an in-

cubus to these Christian converts and held sway over the mind. Thus Christianity, corrupted and reduced largely to empty forms and ceremonies, swept on; and the currents of religious thought, once headed in the wrong direction, soon received a new impetus from a *superstitious reverence for the past.* In this way Christianity was polluted and blended with paganism.

Christianity is, itself, of slow growth. The influences it puts in motion are, like its author, "gentle," and, though powerful, win their way but gradually. An ignorant and superstitious age was incapable of realizing, or of perceiving the doctrines of Christ in their simplicity and purity. Even now *we* but dimly guess at what will some day break in splendor upon our more enlightened vision. Much more were the minds of the early Christian converts beclouded by the baser passions, which made many like unto the "beasts at Ephesus." Thus swayed by passion and dominated by the traditions of the past, what are known as the "dark ages" were ushered in, and ignorance and license held sway until the dawning of the reformation, when Martin Luther overturned many of the false doctrines and customs of the Church of Rome and secured the right of private judgment in matters of faith. But the popular beliefs were so ingrained that to wholly eradicate them, centuries of time were needed. Fear, too, has been a potent influence to sway the ignorant in times past, and to hold them to certain doctrines. Even now there are many people whose beliefs are so dominated by fear that they will not listen to those able to instruct them with better and more Scriptural views concerning the character of God and His government. They even hush the voice of God which wells up in their own souls and pleads for utterance, lest it send them to perdition! They shut themselves up in their own little cells of religious exclusiveness and imagine they are on the "*safe*" side! They "quench the Spirit" and starve themselves for want of the true bread of life. They show to the world they have "hearts of stone" instead of "bowels of com-

passion," by their willingness to go to Heaven and enjoy its "gold-paved streets," while untold millions of their fellow-beings are wailing in despair in regions of remorseless pain! Even the heathen in his blindness shows more of the quality of God's mercy than they, by refusing to accept from the Andover missionaries a doctrine which requires them to worship a God who has consigned their forefathers to interminable woe. These people who talk so much about being on the "safe side" forget that *the only safe side is the side of truth.* Instead of accepting all the truth which the *past* has laid bare to us and all the truth which the still whiter light of the *present* offers us, *they* fix their gaze steadfastly on the *past* and worship *that*, never stopping to separate its *fact* from its *fiction.* Why, even in our day there are people otherwise intelligent, but really ignorant in regard to the teaching of the Bible, who believe the sun revolves around the earth; "For," say they, "does not the Bible speak of the *rising* and the *setting* of the sun? and you are an infidel if you don't believe the Bible!"

These reflections enable us to see that all great reforms are slow; but *after long years of agitation and of struggle with error and wrong the truth at length prevails.*

Other Hindrances and a Plea for Better Methods.

In addition to the causes enumerated above, there are still other hindrances which have retarded the progress of Universalism, some of which were inevitable, growing out of the nature of things; yet others there are, for which the denomination itself is chargeable. These we will pass under review, not with a purpose of criticism, but to the end that we may see better wherein we have failed, that we may rectify our mistakes, and that we may now direct our energies more successfully in the work of Church extension. That there have been, and still are, grave defects in our methods of work, and that certain opinions were held which greatly retarded the progress of

our cause, we think no one will deny. Let us "know the worst and provide for it." The future must be made to yield better results than the past has done. Our experience should teach us wisdom. We must avoid our mistakes and improve our methods before we can secure that measure of success which will be creditable to a cause like ours. Among the causes which have hindered the work of our church and its growth, organically, we mention the following :

I. For many years controversial preaching consumed so large a part of the minister's time that it led to a more or less one-sided presentation of Universalism.

II. The rebound from old-time beliefs and obnoxious methods of partialist churches led many to swing to the opposite extreme of doubt, and, to some extent, of disregard for the services of the church.

III. *Prejudice against "orthodox" methods.* Yes, strange as it may seem, many Universalists have prejudices against certain methods used by our sister churches, and this fact has greatly hindered our progress. We well remember, when just entering upon young manhood and enthusiastic for the work of the Sunday-school, how our ardor was dampened by some of the fathers opposing the enterprise on the ground that it savored of "orthodoxy!" We have gotten bravely over that now, but there are other agencies and other methods which some of our people "fight shy of," for no other reason than that they have become identified with the work of sister churches! O friends, let us put away our foolish prejudices and make use of all the agencies which experience has shown to be wise and helpful. Wesley said he did not believe in letting Satan have all the good tunes; and we should not be willing to let other churches monopolize all the good methods of church enterprise.

IV. *The heresy that the mission of the Universalist Church was merely to leaven "Orthodoxy;"* that its work was one of exegesis only; and that when this work was fairly done, there would be no use for the Universalist Church, as a separate

organization, has greatly crippled our efforts. This heresy, we are glad to say, has entirely passed away, and the fact that the Universalist Church is here to stay was never so much felt as at the present moment.

Down to the time when our church developed its present church government, and to some extent since then, these four general causes, supplemented, no doubt, by some minor ones, resulted in crippling the work of our church, by producing an indefiniteness of purpose and lack of unanimity in church enterprises which largely paralyzed our efforts or rendered them measurably abortive. We shall here attempt to enumerate the principal ways in which these causes have retarded the work and growth of our church.

1. *They produced apathy or indifference on the part of many in regard to continuity of church work; and, as a result, came slip-shod methods or no methods, in the management of the affairs of both the Church and Sunday-school.*

2. *They long delayed the formation of a proper church polity or ecclesiasticism, which meant lack of system and enterprise and failure to secure adequate results from the efforts put forth.* But since the formation of our present church government, about two decades ago, we have reached an era of progress never before witnessed. During this period, system and order and better methods and laudable enterprises have been put on foot; but there still remains much to be done in adapting our work to the system thus devised, and many details of the work still require careful attention in order to secure the best results.

3. *They led to carelessness or indifference on the part of many in the matter of regular attendance at church.* As this is a matter of vital interest to every church, we shall dwell at some length upon this evil. The disposition to remain away from the services of the church, for some trivial reason, such as bad weather, or the calling in of friends, and often for no reason, except love of ease and indifference to the work of the church,

has been, and still is, in some quarters, a great detriment to our cause. There are many reasons why we should accustom ourselves to being regularly in our places, at each service, when health will permit. It encourages the preacher. It enables him to preach better sermons. It makes him more hopeful of the success of the church. It encourages others who are regular in attendance. It encourages yet others to form the habit of regularity. It especially encourages the *workers* of the church and those who are bearing the chief burdens, financial and otherwise. But more than all this, *we* need to be at the service, that we may hear the sermon and engage in the work of the church and the devotions of the hour. The danger is that we may be thinking, or acting, as if the sermon were not for *us*, but for somebody else! If we absent ourselves, we are likely to miss just the thing we most need to hear; and the object of the service, so far as we are concerned, is defeated. We need to be present to engage in the worship of the Most High, to lift our hearts in prayer and our voices in praise and thanksgiving. It is thus due to the preacher, due to the congregation and due to ourselves that *we attend regularly* upon the services of the church.

4. *They have led many into indifference in regard to church membership.* This has been a great source of weakness in the Universalist Church. While one may be a good Christian and remain outside the church, he is needed inside; and *he needs to be inside*, for many reasons. Primarily, the individual uniting with the church is helped by becoming identified with a good people, for a noble purpose—that of religious and social improvement and for the good of others. But no church, no organization, can succeed without a membership. A non-member may say he will do just as much work and give just as much money as though he were a member. This is often true, yet, other things being equal, the influence of the member will count for more than that of the non-member. A member usually feels a greater responsibility. He is a more

certain factor and more to be relied upon in the *work* of the church. He is not so liable, under slight provocation, to drift away from the church, nor from her teaching. *He is anchored with a faith to a great purpose in life.*

Unless our believers are *members*, we cannot marshal our forces in our denominational year-book ; and by indifference to this matter our church has been shorn of much of her strength, and has failed to develop properly her spiritual powers in extending and widening these good influences for the betterment of the world. But in addition to all this, those who believe our doctrines, but refuse to join us, stand in the way of others joining. More or less, we unconsciously influence each other for good or for evil ; and we should let our influence be felt on the side of right and truth and not against these. By uniting with the church of our choice we put in motion influences that will bless others, help society, help our homes, help and encourage the pastor and make his labors more successful. Besides, there is an influence in numbers which makes for good, when placed on the side of right, which ought always to be utilized for the good of humanity. We plead not for numbers, merely that we may array them before the public, but we ought to make the most out of the means within our reach to secure true success ; and to this end, all true Universalists will desire to be counted *for* their doctrines and their church and *not against* them. It is no valid argument which some use as a reason for remaining outside, that of the imperfections of church members, for as much can be said, and said truly, of all human organizations. It is the imperfections of humanity which make the church a necessity. Of course the church is not to foster the imperfections of its members, but to help them, as far as it can, to be more perfect by placing good influences about them and in their hearts.

5. *Personal Piety.* In the sharp doctrinal controversy with sister churches we were driven to *magnify that*, and as a re-

sult other matters were passed by, or overlooked, until our custom has well-nigh barred us from giving that large measure of attention to individual consecration which its great importance demands. Hence we have not always emphasized the pronoun *I* in the question, "Lord, what shall *I* do to be saved?" This state of things largely grew out of the nature of the case; and yet the fact remains, that the duty of personal piety should henceforth receive that emphasis which its intimate relation to the work of a Christian church requires at our hands. Since the church can have only that degree of spiritual life which its individual members exemplify or embody, it is to the *individuals* that we must look for that personal consecration and faithfulness in Christian endeavor, *without which, the church is but an empty name, a body without a soul.*

6. *Worship.* One of the primary objects of the church service is worship; and yet, by reason of what it has already been necessary to say, this important matter has remained, in some large degree, in the background. Not that our people have not personal piety and the devotional spirit—nothing of the kind; but we mean to say these virtues are not nearly so marked, nor so general, as they should be. In these matters we feel there has been much progress in recent years, and we trust there will yet be larger, and still larger growth, in the near future.

7. *Bible reading and family devotions.* Desirable as these agencies are in the cultivation of a correct Christian deportment, many have neglected to utilize them to any large extent. Their benefits are many and incalculable. As "the home is the heart of the world," the most potent influences should be used there to raise up good citizens and members of society. What more potential for good than the precepts of the Bible and the matchless life of Christ? When not conducted with too much formality, monotony or prolixity, devotional exercises form an excellent beginning and inspira-

tion for the day's work; and children thus accustomed to these brief devotional seasons, will, as they ripen into maturer years, look back upon them with pleasant and hallowed memories.

8. *Lack of proper religious training of our youth in the interests of our church has shorn us of a large part of the strength and usefulness which we had a right to enjoy.* But we see in the near future a marked improvement in this direction. The attention which our denomination is giving to the organization of Young People's Missionary Associations, and in other ways enlisting our youth in the work of our church, has a promising outlook; and we heartily welcome all such movements as shall deepen and extend the spirit of self-sacrifice and devotion to our great cause on the part of our young people. These influences should be exerted by all our Christian homes. But is it not too true that often the children are neglected in their religious training? Have not many parents practically said: "I will not 'bias' the mind of my child by teaching him my views of religion and theology? When his mind is sufficiently matured he will judge for himself what is right and what is wrong!" O parents, think you that you would pursue this course in any other direction concerning your child's interests? Do you not bias the mind of your child in favor of industry, in favor of good business habits, in favor of education and every other good thing? Neglect your boy's education and think you his judgment, when grown to maturity, will be better fitted to determine the value of an education? And what of the lost opportunity? Let him grow up in idleness, and will he then know best what he ought to *do* for his welfare? Neglect your boy's religious training and be sure he will become "biased" in some direction greatly to his hurt. If *you* do not teach him, some one else will. If he does not learn these moral and religious lessons in the home, he will learn something else on the street and elsewhere. If he is not taught a reasonable religion, he is

likely to learn an unresaonable one, or, it may be bald infidelity or irreligion.

Kind parents, let me whisper in your ears what I believe to be true, that it is your duty to give your child the best you know in religion and theology, as well as in everything else. And it is your duty and my duty to know what is best in this direction, to the extent of our opportunities. Is this saying too much? What says the Scriptures? "Train up a child in the way it should go, and when it is old it will not depart therefrom." This is the rule, though we may not have the wisdom to thus train the child; and even when thus trained, here and there one may leave the path of rectitude; yet the rule will hold good. There is safety in no other course; and we can not shake off the responsibility growing out of the parental relation, much as we may desire to do so. We may not succeed in thus training the child, but it is worth the trial. Our discretion will often be put to the test; but we may say here, that mere precept is not training. "Train up a child." Obedience in all things reasonable; obedience in learning the lessons of truth inculcated in the Bible, will tell in after years upon the character of your child, especially if this work is done affectionately, and supported by a worthy example. But it should be begun early in life to secure the best results. "*Train* up a *child*." Do not leave it until it becomes willful and unmanageable, but begin in infancy.

9. That the missionary spirit is much less marked among us than it should be is another resultant of the causes named; and to this lack we attribute much of our slow progress in organizing our forces and putting into effectiveness the means otherwise at our command. Out of personal piety and thorough conviction of the truth of the gospel comes the missionary spirit, the spirit of love for humanity and a willingness to serve others. While the Universalist Church has always been in some measure a missionary church, yet this spirit has not been prominent, and it has shed but a flickering and sickly

light, compared with what it should have done. A small part of our membership has, indeed, felt the missionary impulse, but for lack of plan or method, but little has been done. We shall never get on satisfactorily until we realize that Universalism is the *heart* of Christ's gospel, and until it is preached as a positive conviction, and made to do the work which His redemptive truth is intended to do for the blessing of mankind.

Universalism, when presented in all its length and breadth and depth and height, must accomplish the same great ends which the Master meant His truth should secure. Universalism is true and right, but our imperfect apprehension of it, and our lack of method and want of unction in presenting it, cause our efforts to fail of that large measure of success which we might otherwise achieve. The many among us need to be more and more touched with the Master's divine compassion for those who need our kindly ministrations. His was no canting pretence. What He taught He wrought. What He prayed for He labored to secure. His life was lived in the interest of His fellow-men.

10. The rebound from Partialism left upon the borders of our Zion much of doubt and skepticism, which it has been hard to counteract. Even to-day, we feel that we need a preaching which includes more of the evidences of Christianity, more stress upon the positive side of the truths we hold. Doubt and denial are not constructive; negations are not Universalism. It requires positive convictions to build up a strong and permanent church, and to enable that church to perform the work of a true Christian body. On this line let the work go forward, and it will be easy to forecast the enlargement of our borders and a redoubling of our energies with each new achievement. But only on this line can we succeed. We cannot afford to lower our standard for friend nor foe.

11. *Another resultant of the causes named is the lack of sufficient aggressiveness.* We ought to be more alert. We

ought to "carry the war into Africa." We ought to let our light shine more and more. We ought to feel more and more that our church is called to a great and *mighty work.* If our doctrines become the popular doctrines, our church will have a great work to perform in guiding and directing the religious forces of the age. It is no child's play we have in hand. As the old systems pass away, are we prepared to wield Christian Universalism to the betterment of the world in the midst of the sin and crime and all the clashing interests of surging humanity? O, what a fearful responsibility is ours, as a church, as we approach the overthrow of the decaying systems! Is our church sufficient for these things? Universalism we claim to be the best interpretation of Christianity; and if Christianity is to survive, we believe that it will breathe the breath of Universalism. Will its life be filled with all the *vigor necessary to be a beacon light and guiding force to all the nations of the earth?* These are questions that the times are preparing for *us* to answer.

May the All-Father help us to prepare our church to take her rightful position in all the advancements and in all the emergencies that may arise out of the needs of a common humanity, is our sincere prayer.

Universalism in Other Churches.

In what we have been saying concerning the slow growth of Universalism, we have been speaking of *organized* Universalism, only. Universalism is by no means limited to the Universalist Church. It has permeated and honey-combed all, or most of the other churches, as the Methodist, the Congregationalist, the Episcopal and others, while the Unitarian Church quite generally holds these views; also many of the "New-lights," the Hixite Friends and some of the Tunkers. In fact, there is scarcely a Protestant church but has within its pale those who hold to, and believe in, this inspiring hope! And we here note the fact that almost every Partialist con-

trives to construe the gospel so as to include all *his* friends, all who are *near and dear to him;* and we conclude, therefore, that probably there is *no* one, who *thinks and feels deeply* upon the subject, but in his inmost soul entertains this hope, even though it never finds utterance from the lips. The *soul* speaks more truly than the mouth, and this *hope* illumines the souls of oh, how many thousands outside of our church.

If the Universalist Church could draw within its folds all whose preferences and hopes ought to lead them to affiliate with us, she would be the strongest and most numerous body of Christians in this country. Hundreds and thousands are believers in this gospel of "glad tidings," and yet they do not know it, because they do not understand Universalism; and being prejudiced against us, through "Orthodox" preaching, they never come to learn what Universalism is. The fact is, *the trend of the whole Christian world is* TOWARD *Universalism.*

STATISTICS OF UNIVERSALISM.

Even *organized* Universalism has a respectable standing. Statistics show that in numerical strength the Universalists are the sixth denomination in America. Their General Convention holds funds amounting to $250,000; funds held by State Conventions for benevolent work, and for church missions, $200,000; assets of Publishing House, $75,000; value of property invested in schools and colleges, $2,700,000; value of church property, $7,560,000; Sunday-school membership, 54,000; number of parishes, 900; number of ministers, 720; estimated number in regular attendance upon the Universalist ministry, in the United States, 337,000. There are three theological schools with about eighty students in preparation for the ministry. There never was a period of such real prosperity enjoyed by the Universalist Church as the year 1887. Our forces are better organized and more devoted to the work than ever before in the history of our church; and our entire body is moving on harmoniously and with an increasing enthusiasm as the years pass by! May we all have a zeal, inspired of Heaven, to press forward in the noble work of our church, is our earnest prayer.

CHAPTER XXVII.

RELIGIOUS MISCELLANY.

CHRIST AND THE HEATHEN PHILOSOPHERS.

BY REV. I. D. WILLIAMSON, D. D.

Before the introduction of the Christian religion among the Gentiles, the only light which they enjoyed upon the subject of morality was drawn from the teachings of the heathen philosophers. We may reckon as standing preëminent among these, Plato, Aristotle, Socrates, Lycurgus, Seneca and Cicero. Now, if you examine the moral teachings of these wise men, you will find them to fall infinitely below the instruction of Christ in point of real purity and excellence. You may take, if you will, all the writings of those venerable sages—for such, indeed, they were in their day—and select from them the best of all their precepts, so as to form a code of morals which shall embrace the excellence of the whole with the evil of none, and compared with the knowledge of Christ Jesus our Lord, the superiority of His instructions will appear conspicuously in the fact, that while they labored with commendable perseverance to make clean the outside of the cup and platter, He cleaned that which was within. They endeavored to purify the stream in its wanderings, but He went to the fount whence it issued, and purged out its corruptions. In short, they gave rules for the regulation of the hands, but He touched the heart, and regulated the spring of action.

I said these philosophers gave rules for the regulation of the hands. They did so. But even these were imperfect and often corrupt. These men were in their day burning and shining lights in a dark world, and did as much as the wisdom of this world has ever done towards forming a perfect code of morals adapted to all nations and grades of society. I would not disturb their ashes, nor mark the defects in their systems, were it not that skepticism in these latter days has dragged them from the tomb and arrayed them in opposition to Jesus Christ our Lord, and justice to ourselves and His cause demands an examination at our hands.

Plato, with all his wisdom, taught that parents might lawfully sacrifice their children; and Socrates, that a lie was in many instances to be preferred to the truth. Aristotle taught that it was lawful and expedient to expose children under certain circumstances, and Lycurgus encouraged theft by an express law for that purpose. Seneca and Cicero plead for self-murder, and are said to have carried about with them instruments to that purpose. In truth it may be said of them all, that they encouraged by precept and by example an unlimited gratification of the sensual appetites and an indulgence of the most unnatural lusts.

Their practice in many instances corresponded with their theory. Cicero declares that they were never able to reform either themselves or their followers. Lucian pronounces them a body of adulterers. Plutarch says that Plato and even Socrates was as inconsistent and intemperate as any slave; that Aristotle was a fop and a destroyer of female innocence. Quinctillian asserts that the philosophers of his time were hypocrites, who concealed the most vicious lives under an austere look and a singular dress. Now compare these teachings and these examples with the pure precepts and God-like examples of Christ, and how low, how groveling and contemptible do they appear! On the one hand, you see enforced and illustrated by a living example that rigid chastity which

allows not even an impure look, and on the other, carnal lust engaged in scenes of debauchery with no restraint in theory or practice. Was it bigotry in the apostle to count these scenes of heathen philosophy loss and dross for the knowledge of Jesus? If so, may I forever be a bigot.

All should ponder and commit to memory these true and beautiful words of Susan Coolidge:

EVERY DAY A FRESH BEGINNING.

"Every day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the past things are passed and over,
The tasks are done and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is passed forever;
Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go since we cannot relive them,
Cannot undo and cannot atone;
God in His mercy receive, forgive them—
Only the new days are our own;
To-day is ours, and to-day alone!

Every day is a fresh beginning:
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.

Turn, turn, my wheel! What is begun
At daybreak, must at dark be done;
To-morrow will be another day.
Haste, haste, my wheel! Too soon, too soon,
The noon will be the afternoon,
Too soon to-day be yesterday!"

WHY THIS LONGING?

Why this longing, this forever sighing
For the far-off unattained and dim,
While the beautiful, all round thee lying,
Offers up its low, perpetual hymn?

Would'st thou listen to its gentle teaching,
All thy restless yearnings it would still,
Leaf and flower and laden bee are preaching,
Thine own sphere, though humble, first to fill.

Poor indeed thou must be, if around thee
Thou no ray of light and joy canst throw,
If no silken cord of love hath bound thee
To some little world through weal and woe;

If no dear eyes thy fond love can brighten,
No fond voices answer to thine own,
If no brother's sorrow thou canst lighten,
By daily sympathy and gentle tone.

Not by deeds that gain the world's applauses,
Not by works that win thee world renown,
Not by martyrdom or vaunted crosses,
Canst thou win and wear the immortal crown,

Daily struggling, though unloved and lonely,
Every day a rich reward will give;
Thou wilt find by hearty striving only,
And truly loving, thou canst truly live.

Dost thou revel in the rosy morning,
When all nature hails the Lord of light,
And his smile, nor low nor lofty scorning,
Gladdens hall and hovel, vale and height!

Other hands may grasp the field and forest,
Proud proprietors in pomp may shine,
But with fervent love, if thou adorest,
Thou art wealthier—all the world is thine.

Yet if through earth's wide domain thou rovest,
Sighing that they are not thine alone,
Not those fair fields, but thyself thou lovest,
And their beauty and thy wealth are gone.

—HARRIET WINSLOW SEWALL.

THE TAPESTRY WEAVERS.

"Let us take to our hearts a lesson,
No lesson can braver be,
From the ways of the tapestry weavers,
On the other side of the sea.

Above their heads the pattern hangs;
They study it with care;
The while their fingers deftly work,
Their eyes are fastened there.

They tell this curious thing besides
Of the patient, plodding weaver:
He works *on* the *wrong side* evermore,
But works *for* the *right side* ever.

It is only when the weaving stops,
And the web is loosed and turned,
That he sees his real handiwork—
That his marvelous skill is learned.

Ah, the sight of its delicate beauty—
How it pays him for all its cost;
No rarer, daintier work than his
Was ever done by the frost.

The years of men are the looms of God,
Let down from the place of the sun,
Wherein *we* are weaving always,
Till the mystic web is done.

Weaving blindly, but weaving surely,
Each for himself his fate;
We may not see how the right side looks,
We can only weave and wait."

—J. CHANDLER MELVIN.

OVERRULED.

The threads our hands in blindness spin
No self-determined plan weaves in;
The shuttle of the unseen powers
Works out a pattern not as ours.

Ah! small the choice of him who sings,
What sound shall leave the smitten strings,
Fate holds and guides the hand of art,
The singer's is the servant's part.

The wind-harp chooses not the tone
That through its trembling thread is blown;
The patient organ cannot guess
What hand its passive keys shall press.

Through wish, resolve, and act, our will
Is moved by undreamed forces still;
And no man measures in advance
His strength with untried circumstance.

As streams take hue from shade and sun,
As runs the life, the song must run;
But, glad or sad, to his good end
God grant the varying notes may tend.

—JOHN G. WHITTIER.

BE TRUE.

Thou must be true thyself,
If thou the truth would'st teach;
Thy soul must overflow, if thou
Another's soul would'st reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—HORATIO BONAR.

THERE'S DANGER.

Write it on the liquor store,
Write it on the prison door,
Write it on the gin-shop fine,
Write—aye, write this truthful line:
"Where there's drink, there's danger."

Write it on the work-house gate,
Write it on the school-boy's slate,
Write it on the copy-book,
That the young may on it look:
"Where there's drink, there's danger."

Write it on the church-yard mound,
Where the drink-slain dead are found;
Write it on the gallows high,
Write it for all passers-by:
"Where there's drink, there's danger."

Write it underneath your feet,
Up and down the busy street;
Write it for the great and small,
In the mansion, cot and hall:
"Where there's drink, there's danger."

Write it on the ships which sail,
Borne along by storm and gale;
Write it in large letters plain,
O'er our land and past the main:
"Where there's drink, there's danger."

HAS THY BROTHER FALLEN?

Has thy brother fallen
In temptation's hour,
Overcome by Satan,
Conquered by his power?
Cease thy cold upbraiding,
Censure not his tears:
Love will save the sinner
Never won by sneers.

Thou art on thy journey
Where the snares are spread,
And hast need of watching
Both thy heart and head.
If His grace be slighted
In the hour of need,

Thy own strength is weaker
Than a bruised reed.

Exercise the mercy
Which thy God bestows;
Never wound thy brother,
Nor increase his woes.
Charity is holy—
'Tis the Gospel leaven—
Charity is Christ-like,
Charity is Heaven.

If thou would'st be happy,
Kindly speak of all;
Breathe no bitter slander
O'er thy brother's fall;
Thou thyself may'st stumble;
Learn the law of love,
And the earth shall brighten
Into Heaven above.

—J. H.

ALWAYS A RIVER TO CROSS.

There's always a river to cross,
Always an effort to make,
If there's anything good to win,
Any rich prize to take;
Yonder's the fruit we crave,
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For, rougher the way that we take,
The stouter the heart and the nerve,
The stones in our path we break,
Nor e'er from our impulse swerve;
For the glory we hope to win
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

—ANON.

We here present, for convenience of reference, our Profession of Faith, a form of Church Covenant, and a form of Application for Church Membership, etc.

APPLICATION FOR CHURCH MEMBERSHIP.

—‡—

CONFESSING myself a child of God, and sincerely desiring to honor and illustrate that sacred relationship by a life at once godly and humane, I hereby ask to be enrolled among the members of the Christian Church, as a follower of Jesus Christ, whom I accept as the true Interpreter and Example of Divine Sonship, pledging my purpose to serve Him faithfully in the spirit of a willing disciple.

Name.....

Residence.....

THIS CARD MAY BE MAILED OR HANDED TO THE PASTOR.

THE WINCHESTER PROFESSION OF FAITH.

—‡—

I. WE BELIEVE that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

II. WE BELIEVE that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one holy spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

III. WE BELIEVE that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

COVENANT OF THE AKRON UNIVERSALIST CHURCH.

—‡—

CHERISHING these truths, we do solemnly promise and covenant, in the presence of God and the brethren here assembled, that we will work with this Church in the spirit of Christian fellowship and love, that we will devoutly endeavor to conform our lives to the standard

of the Christian virtues of faith, hope and charity. We do solemnly covenant and promise that we will not unnecessarily absent ourselves from the public religious services of this Church, and that we will do whatever within us lies to promote the aims and purposes for which the Christian Church exists, to the end that we may grow in grace, and in the knowledge of the truth, remembering that, without holiness, no man shall see the Lord, nor forgetting that, in keeping of His commandments, there is great reward.

DAYS OF SPECIAL OBSERVANCE RECOMMENDED BY THE UNIVERSALIST GENERAL CONVENTION.

1. Christmas Sunday.
2. Easter Sunday, a Service of Recognition.
3. The third Sunday in May, as Educational Sunday.
4. The second Sunday in June, as Children's Sunday.
5. The first Sunday in October, as Memorial Sunday.
6. The first Sunday in November, as All-Souls' Day.

These several Sundays to be observed each year by Pastors and Churches for the purposes designated by the topics named.

THE WINE-GLASS.

Who hath woe? Who hath sorrow?
Who hath contentions? Who
hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the
wine. They that go to
seek mixed wine. Look
not thou upon the
wine when it is red,
when it giveth its
color in the
CUP;
when it
moveth itself
aright.
At
the last
it biteth like a
serpent, and stingeth like an adder.

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